Millennial Star

JANUARY 1969

Millennial Star

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Shorts...

★ "Knowledge lying dormant and not yet employed to useful purpose is of very little value. One may attain membership in the Church for example, by complying with all the requisite initiatory ordinances but if he stops there, as some do, he may not assume that his salvation is assured, no matter how correct in the abstract his personal conduct may be.

"One must progress or retrograde. One cannot stand still. Activity is the law of growth, and progress is the law of life.

"Obedience to the governing law, cooperation with others, helping them to build up the kingdom of God, is indispensable."

—Elder Albert E. Bowen

"The moral tragedy of every life is that the possibilities are one thing; the capabilities are one thing, and the achievements are another thing."

—Andrew Mutch

The Art of Achievement is the art of making life . . . your life . . . a masterpiece.

—Anon

"Anyone who purposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it."

—Dr. Albert Schweitzer

The good thing about beginning at the bottom is that you always have something to go back to.

—Anon

GOALS

AND DIRECTION

"Make No Little Plans.... There's

By Monitor C. Noyce

★ "Where there is no vision the people perish." Proverbs 29:18.

That ageless proverb would appear to take on a deeper meaning as members of The Church of Jesus Christ of Latter-day Saints in Great Britain begin a new year—1969.

This new year, incidentally, is the start of the second decade of the "New Era" for the Church in Great Britain, as was announced in 1959. The first "New Era" came as a result of the growth and expansion of the Church. It resulted in new missions, stakes, a great building programme including the London Temple, Hyde Park Chapel, and scores of other chapels. The foundation for all this was the renewed proselyting programme and the Prophet David O. McKay's admonition, "every member a missionary."

Here then is your new year, number 1969, What will you accomplish during its 365 days? Very little, unless you have a goal, set your sights and head in the right direction. Like a navigator of a large ship, you must set your goal, determine the course (plan of action) and then get to work. Select a goal for the year, achieve it a day at a time, through 365 approaches each aimed toward the goal.

Goals Stressed

Elder Spencer W. Kimball of the Council of the Twelve, while in Great Britain last Autumn stressed the necessity of having goals. He asked each stake and mission presidency, each bishopric and branch presidency, to set goals for their respective units that the work of the Lord might go forward. These objectives and goals were recorded and will be reviewed periodically to determine if progress is being made in the specified areas.

Similarly individuals must have goals and plans to be effective. Surely we must start at the beginning. The tragedy is that too often we never start, for too many of us are not self-starters, we depend upon the charge from another's "battery." We fail to realize we too have the same power to improve, to grow, if we but utilize the God-given talents and abilities we possess.

Rather than wander aimlessly through another year, let us "have vision" and set a goal or goals (not too many, so that we may concentrate) and then check-up on ourselves periodically. The check-up is necessary so that in the event we find ourselves diverting we can realign our sights, focusing more accurately.

The Main Goal

As Latter-day Saints our main destination in terms of eternal progress, is Eternal Life (living in God's presence).

A long range goal for the year might be to take the family to the temple. We cannot reach our ultimate goal without this ordinance which takes planning, preparation, study, faith, parti-

Nothing In Them To Stir Men's Souls"

cipation, heeding of the commandments of the Lord, to name but a few.

Another long range goal might be a mission. The preparation and saving for this may stretch over many years.

Each year, as a father, I have felt the great influence of the Family Home Evening manual in our home. These manuals teach us a lesson in setting goals and achieving them, as each manual contains a goal for the year's course, plus a goal for each lesson through the year. The overall goal being "to motivate families to improve their attitudes and behaviour by obeying the laws of God more fully . . . the purpose being to direct each individual to question, "How does this concern me?" One answer is that it helps build an attitude in Latter-day Saint families that will inspire them to obey the laws of God as well as of the land even when it means self-denial. Each lesson suggests what this family hour can do for members of the family in achieving these goals and getting the messages into the hearts and minds for action.

No Little Plans

Someone once said, "make no little plans—there's nothing in them to stir men's souls." We must set our aim high —even though we may fail to reach our objective—we will have progressed further than if we had set a small goal. We are told by the Lord in this day and age that unless we are headed in the right direction we may be retrogressing. We must not go through

life aimlessly.

Yes, this is a New Era in Great Britain for the Church and it will be only as great as each Latter-day Saint makes it. We must all move forward together—prompting each other to "envision the goal."

Long Range Goals — Mission —

★ President David O. McKay offers these thoughts to guide youth in the New Year.

"I should like to apply the few sayings expressed during the Saviour's life to the individual lives of God's children.

"Jesus spoke not only to the few people who followed Him, but to all mankind. So I take that admonition to apply to young people everwhere—seeking first the kingdom of God and his righteousness—assuring them with faith, that all other things needful and helpful will be added.

"Too many people in the world seek to become useful in ways which are contrary to the seeking of the kingdom of God. In other words, life is divided into two great planes—the animal and the spiritual. If you open your eyes and look around you, you will find that most people seek delight in the animal world rather than in the spiritual. With all my heart, after many years' experience, I say to you young people especially, that usefulness, pleasure, joy and happiness in this life come by following Christ's admonition to seek first His kingdom.

"If you would obtain the highest success and the most contentment of mind, practice in your daily contacts the ideals of the Gospel of Jesus Christ.

"I do not hestitate to make that statement without modification. I know the results will be what I have indicated. They will make our young peopie more dutiful sons and daughters, more clever students, more desirable companions, more loyal friends, more helpful members of society, more worthy mothers and fathers of future families; make them more successful in fulfilling the measure of their creation on earth.

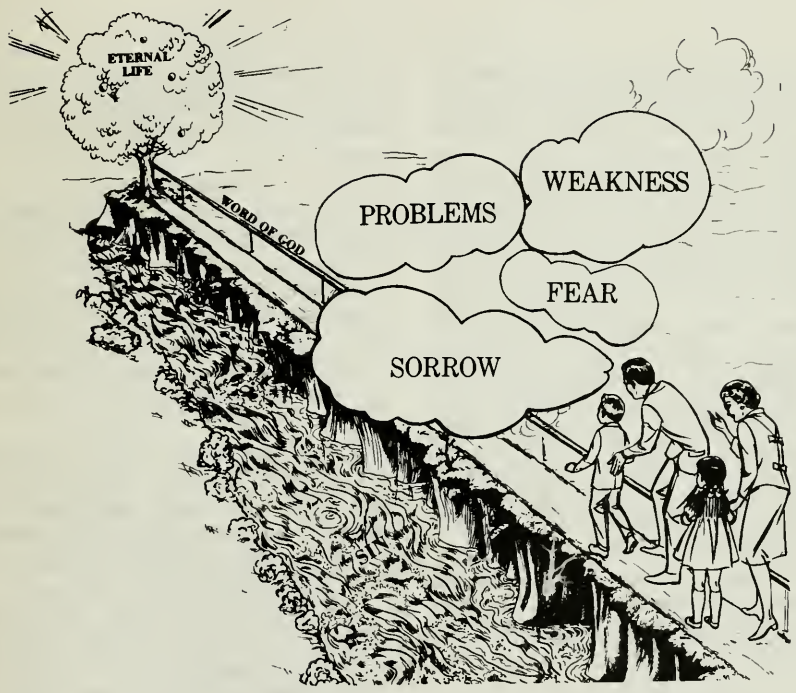
To you students I would say, make yourselves more proficient in your chosen professions or vocations; become more efficient, more useful to others, and have more personal joy. Whatever your chosen profession or vocation, be determined to excel therein.

'Though I urge excellence on the part of students, there is something higher than excellence in your chosen professions. It is that something which makes the man. It is something which makes the beautiful woman, the man of service to humanity, the woman of love and service to those whom she loves; the thing which a man really believes in his heart, which he cherishes as he goes through life, which guides him in the school room, in the dance hall, in social functions, in all his activities—in the home, the Church, and in business. What he actually thinks is the thing he lives. To change men in the world, we must change their thinking. Men do not go beyond their ideals. They often fall short of them, but they never go beyond them.

"Paul puts it another way:

"' . . . Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Temple Marriage — Eternal Life Etc.



'For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:16,17.)

Paul enumerates the works of the flesh, manifest in:

'" . . . Adultery, fornication, uncleanness, lasciviousness.

"Idolatry, witchcraft, hatred, variance, emulations wrath, strife, seditions, heresies.

"Seek ye first the Kingdom of God and his righteousness . . . " and that is done by encouraging, thinking, and living the fruits of the Spirit, which are . . .

"Love, Joy, peace, longsuffering, gentleness goodness, faith.

"Meekness, temperance; against such there is no law.

"If we live in the Spirit, let us walk in the Spirit." Gal. 5:22-25

We are all moving forward more or

"Where There Is No Vision

less in a dense forest of humanity. Some lose their sense of direction: others wisely have an anchor, and they can find their way back, even if they wander across the road or become confused in the maze of human association.

That anchorage is the Gospel of Jesus Christ and its ideals. Happiness, safety, character which is higher than intellect, result from holding to that anchor. Be true to the spiritual ideals of honesty, virtue, chastity—the anchor of your life—bringing happiness and peace to your soul by following those ideals in daily life . . . Every joy, every happiness may be yours by conforming to the ideals as set forth by the Saviour.

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

★ Due to the pressures of daily life and the apparent inherent "pull" of the mortal world, sometimes it is easy for one to lose his focus upon eternal things and lose a long-range perspective, becoming fully absorbed in the affairs of the present, if not the moment . . . (Melchizedek Priesthood manual for 1966)

"If one can be aroused from this mortal lethargy and awakened to a realization of the incomparable magnitude of the Gospel and the Priesthood with its immortal power, he cannot be other than grateful for it and moved to to bring himself into a more complete harmony with the Gospel and God, its author."

Whole Armour

The Lord in modern day revelation further encourages us as we learn from Doctrine & Covenants 27:15-18:

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour that ye may be able to withstand the evil day, having done all that ye may be able to stand.

"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you.

"Taking the shield of faith wherewith ye shall be able to quench all fiery darts of the wicked.

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen."

Moved Forward

Go forward and not backward, was the admonition of the Prophet Joseph Smith:

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren, and on

The People Perish" Proverbs 29:15

to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison for the prisoners shall go free. (D&C 128:22.)

"Behold, the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth? . . ." (D&C 128:24.)

Each Head Accountable

We are each the custodian of the years of mortality with which we have been blessed and each will be held accountable for the use of those same years. By the same right, each is charged with his intellectual and other personal skills and endowments and the utilization thereof. The Lord told us each is the steward over his possessions and will be held responsible for what he does with the same. Each holder of the Melchizedek Priesthood needs to examine his life thus determining the stewardship and administration of his spiritual affairs and resolve to improve in this area under the Spirit of the Lord.

Again, the Lord has counseled in this day "and whoso is found a faithful, a just, and a wise steward shall enter into the joy of his Lord, and shall inherit eternal life." (D&C 51:19)

"And he that is a faithful and wise steward shall inherit all things." D&C 78:22.)

For behold He said, "this is my work and my glory to bring about the immortality and eternal life of man."

★ It was the late U.S. Senator Robert F. Kennedy who said that this generation is faced with the task of taking the lead in the introduction of "a new order of things, and the road is strewn with many dangers."

Senator Kennedy cited four dangers. He quoted an Italian philosopher who said that "there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success than to take the lead in the introduction of a new order of things."

The danger of futility is first. Few will have the greatness to bend history itself, but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation . . . Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centres of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.

"If Athens shall appear great to you consider then that her glories were purchased by valiant men and by men who learnt their duty" said Pericles. That is the source of all greatness in

all societies, and it is the key to progress in our time.

One thing that the late President John F. Kennedy stood for, that touched the most profound feelings of people across the world, was the belief that idealism, high aspirations, and deep convictions are not incompatible with the most practical and efficient of programmes— that there is no basic inconsistency between ideals and realistic possibilities, no separation between the deepest desires of heart and mind and the rational application of human effort to human problems.

This second danger of expediency is of those who say that hopes and beliefs must bend before immediate necessities. Of course, if we would act effectively we must deal with the world as it is. We must get things done.

Of course, to adhere to standards, to idealisms, to vision in the face of immediate dangers, takes great courage and self-confidence. But we also know that only those who dare to fail greatly can ever achieve greatly.

Timidity is the third danger. Few men are willing to brave the disapproval of their fellows, the censure of their colleagues, the wrath of their society. Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential, vital quality for those who seek to change a world that yields most painfully to change.

Aristotle said, "at the Olympic games it is not the finest and the strongest men who are crowned, but they who enter the lists. . . . So in the life of the honourable and the good it is they who act rightly who win the prize."

And so in this generation those with the courage to enter the moral conflict will find themselves with companions in every corner of the world.

The temptation to follow the easy and familiar paths of personal ambition and financial success so grandly spread before those who enjoy the privilege of education leads to the fourth danger —comfort. But that is not the road history has marked for us.

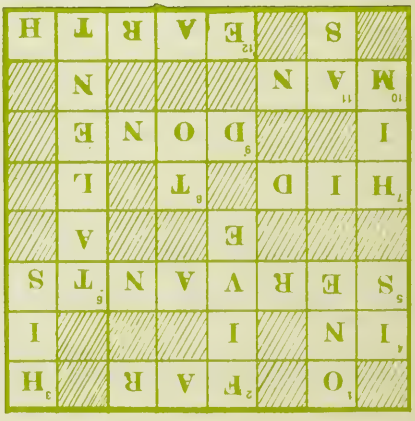
Like it or not we live in times of danger and uncertainty, but they are also more open to the creative energy of men than any other time in history. Our future may lie beyond our vision, but it is not completely beyond our control.

It is the shaping of the irrestible tides of history by our own hands matched to reason and principle, that will determine destiny. There is pride in that, even arrogance, but there is also experience and truth. In any event, it is the only way we can live.

Yes, we can perish without vision. Life can hold more than we ever dreamed, if we have a goal, for where there is no vision . . . we may perish.

Yes, here then is your new year, number 1969, what will you do with it?

Answers to Crossword Puzzle



Housewife's Goals

by Gwen G. Smart, Worcester Branch

Your future lies before you
Like a sheet of driven snow.
Be careful how you tread it
For every step will show.

★ This little jingle written in an autograph book, years ago, by a young childhood friend often runs through my mind as a new year approaches. A whole new year made up of 365 brand new unsoiled days is spread out "like a sheet of driven snow". Every word, thought and deed will make some imprint on it. Every step will show. What can I do to bring myself and family a little nearer to being worthy of that great reward "Well done thou good and faithful servant".

The Old games

For years I played the age old game of making new year resolutions. I use the word game deliberately because it was really nothing more. Before the first month of the new year was out most of them had been forgotten or pushed so far back into the recesses of the mind to remain undisturbed by conscience. Later I played the easier game of not making resolutions at all saying, "I always forget them so now I don't make any". This year, however, looking back on 1968 with its riots, wars, protests, famine, disasters, crime and general immorality and discontent, it seems to me that if I and the millions of ordinary housewives and mothers, like myself, could achieve a few well thought out goals which will improve and develop not only our own personalities and characters, but also those of our families, then we could be a great force in making this world a healthier, happier, more spiritual place in which to live.

Lesson Objectives

With these thoughts in mind I recalled a recent Relief Society lesson. The objective of which was to stress that control is the focus which gives energy its direction. To illustrate a Story by Albert Wetjin entitled "Command" was studied. This was the story of a captain of a passenger ship. His responsibilities lay in three main directions, first, his ship; second his crew; and third, his passengers. The last being equal with the first in importance. He could not channel his thoughts and actions on one of these responsibilities at a time, all three must be constantly receiving his time and attention and he must never at any time convey any anxiety he may feel to any of his passengers. He must be in command the whole of the time. True he had officers and men to help him but his was the ultimate responsibility if they failed so he must be in constant touch with every aspect of that voyage. There were many anxieties. As his passengers lay peacefully sleeping he was steering the ship through fog and icy waters, at the same

time he must listen to the ships Doctor who had a dying seaman below. As they came through the fog and he was about to climb into his bunk a new problem confronted him. Fire had broken out in the engine room, the source of which was not easily traced. They were carrying oil, one small spark could set the whole ship ablaze. Ships in the vicinity must be warned of their danger in case they were needed for rescue. A constant eye must be kept on the weather. a dead seaman needed burial. Through all this he must continue to mingle with his passengers at regular intervals to dine with them, engage in the general pleasant conversation of the ladies, play bridge with and listen to the rather boring jokes of a shareholder travelling with him, who made no bones of telling him he had an easy job with so many men to do his bidding. At no time must any of his passengers see in him any trace of his worries and fears, his tiredness or weight of his responsibilities. He must be in control all the time he was steering his ship, passengers and crew, safely to harbour.

Control Emotions

After the story the position of the captain was likend to that of a mother. Although the settings and responsibilities are different a housewife and mother must cope with innumerable responsibilities, worries and anxieties, focusing her attention on each member of the family all at one time. To be successful she must have the supreme outward calm and control shown by the captain. Here, I thought, is my first goal for 1969. More control of emotions. "Feelings" the class leader said "are good servants but bad masters". How true this is. If I can exercise more control and can teach my family the advantages of being in command of their feelings, then here will be four people better equipped to resist the temptations of the world.

Handcart Pioneers

A second story "Ordeal by Handcart" by Wallace Stegner was an account by a non-Mormon of the plight of the last two handcart companies to cross the plains in 1856. Their control came through in the fact that no matter how desperate their plight they never once deviated from the high standards of Latter-day Saint life. The outstanding quality of their ordeals however, must be their indomitable courage in the face of extreme adversity. Each day, no matter how weak they were they rose up and pushed a little further. Fathers carried their children until the day before they died. One young girl died in the act of putting food to her lips. "Life went out as smoothly as a lamp when the oil runs out". What tremendous courage. Then someone suggested we needed just as much courage today but in other directions from sheer physical courage.

Head Our Children

Thinking upon this led me to my second goal—courage. I don't have to lead my children through frozen wastes, underfed and inadequately clothed, sleeping with only the sky for a roof, but looking again at the world as it is today I certainly need as much courage as those early Saints to lead them through the hazards that beset us on every side. In the face of worldly opposition it will take courage to speak out against those evil practices which will lead them through the frozen wastes of momentary pleasures, leaving them spiritually underfed and underclothed to sleep under the sky of total destruction. This courage I must acquire for myself. I must be ever ready to speak out in support of important Gos-

pel principles to all whom I meet. This courage must also be fostered in my family. By example I must lead them in not only striving to better live the teachings of Jesus Christ themselves, but in exhorting others to accept them into their lives.

Hope Of Achievement

These then are my goals for 1969. "Not many", some may say. True, but I feel the folly of past resolutions was that too many were made and there was no hope of achieving them. If I set goals they must be realistic in that I can have some hope of achievement. These two—Control and Courage—will not be achieved easily in a short time. I shall need to work at them constantly on each of the 365 days.

If each Latter-day Saint housewife in Great Britain would set just two goals for achievement in 1969 what a great and mighty force, for good we could become, with our families "in training" following. Whatever our goal each step will show on our new year sheet of driven snow. Each one achieved will be of valuable assistance to us in the building up of the Kingdom of God.

Midland's West District Presidents Goals For 1969

★ I could think of one hundred or more goals I would like to score in 1969 as a District President. When a football player goes out onto the playing field, his hopes are for his Team to win. Planned preparation by the Team, the Manager and the Trainer many days before the match mould the team into good physical and spiritual condition, not for the player's own sake but for the good of the Team.

We as individual Church members have very similar procedures to attend to if we are to reach our goals. We need to train ourselves to develop the right attitudes, to give much and expect little, and to obey the rules of our Manager and Trainer, our elder Brother who always kept to the rules. If we keep His rules our goals will always be reached.

For the most part each of us have excellent training in co-operation and Team Spirit in the Home, so, my first Goal would be to encourage every Branch to work as a Team, with many and varied objectives, each Leader delegating specific goals to be completed at a specified time and date, thus finalising one phase of the journey towards the final goal ,and reporting the progress to the whole Team.

My second goal would be to endeavour to see that the whole membership was making progress, and constantly being re-assured that they are wanted and needed.

The third goal would be to foster a very efficient Fellowshipping programme through Home Teaching, Visiting Teaching, and Auxillary Leaders. To achieve this kind of progress we need the right kind of tools, and our major tool is

Continued on page 17

Winners Announced In 1968 Millennial Star Short Story Contest

★ The Millennial Star announces herewith the results of the 1968 Short Story Contest. Published in the current issue is the first prize entry submitted by Sister Karen B. Bateman, 12 Alexandra Court, 175 Queen's Gate, London S.W.7 (Hyde Park Ward, London Stake) Her story is entitled, "A Tiny White Bonnet " Only a month ago Mrs. Bateman was declared winner of the Poetry Contest.

Other winning entries will be published in subsequent issues of The Millennial Star. Additional stories entered but which did not receive awards, may be published in later issues of the magazine as opportunity presents.

The Deseret Enterprises Ltd. Board of Directors and the Millennial Star Editorial Staff express their appreciation to the many persons who entered the competition, and also to the judges for their earnest consideration of the stories.

Others winners as selected by the judges include:

Second prize, Sister Maureen L. Waghorn, 24 Sweet Briar Avenue, Benfleet, Essex, for her story, "Dorcas."

Third prize, Judi Hartley, 247 Station Road, Winsford, Cheshire (Northwich Branch) for her entry, "The Conversion."

"A whisper Of Love" by Elizabeth Divers, 101 Winton Road, Irvine, Ayrshire (Stevenston Branch) won the fourth prize.

Sister Lyn Leece, 15 North Bank St., Monifieth, Dundee, received fifth prize for her story, "It's Simple Arithmetic."

Sixth through twelfth place included:

"The Boy" by Diana Lofthouse, 17 St. Wulstan Close, York, YO3 7SJ Yorkshire.

"In a Mysterious Way" by Nancy Sanderson, 5 Setting Road, Hull Yorkshire, (West Hull Branch).

"Together Always" by Sister Pamela A. Woods, 19 Rostwold Way, Catton, Norwich, Nor 83 N, formerly of the Gorleston Branch.

"Out Of The Shadows" by Margery Grace Miller, 27 Sheffield Drive, Harold Hill, Romford, Essex (Romford Ward, London Stake).

"One Early Morning" by Anne Plumbly, 41 Deerhurst Crescent, Pauls Grove, Portsmouth, Hants, (Portsmouth Branch).

"Helen's Letter" by Sister Pat Pritchard, 36 Trem Elidir, Bangor, Caerns.

"Out of the Mouth of Babes" by Sister Joyce Roberts, 17 Tweed St., Ayr. Ayrshire.

Winning Story

A Tiny White Bonnet

by Karen B. Bateman

★ Ellen fondled the tiny white bonnet, trimmed in pink, over and over in her hands. A huge lump, like solid granite, rose in her throat. Her eyes welled with tears as her mind raced over the events of the past year.

She remembered how thrilled she and Tom had been when they discovered another child was coming to their home, and how they had hoped and longed for a little baby girl. Not that they had anything against boys mind you . . . they found great delight in four little masculine stair steps: Ronnie 10, Jeremy 8, Timothy 5, and Gary nearly 4.

Then that special day when Rachel arrived. She was so dainty and fair, much like Ellen herself as a child. How secure and complete Tom and Ellen's world seemed.

But their security was to last a little over a week. Ellen noticed that Rachel had a very frail little cry, but excused that to her dainty feminity Then, however, the doctors became concerned . . . and then that long terrible week of testing and examinations. A hole in the heart, the doctors had said. Such a tiny little heart to have so much wrong. Ellen had felt as if her own heart had been torn out.

After a month, they had been allowed to take Rachel home, but only if some strict rules were observed, no draughts, no excess noise. The sight of those rough and ready boys tiptoeing around the house like awkward ballet dancers was refreshing.

The next two months were very difficult. How much Ellen longed to caress and play with Rachel . . . to take her out in the pram on a sunny day for all to admire. Ellen however, was courageous, she worked diligently to keep the sterile conditions the doctors had prescribed so that the tiny little girl could continue to grow strong.

Eventually the doctors had felt that Rachel was strong enough for the operation. How she and Tom had prayed for that little child to remain with them . . . for the operation to be successful.

When the day came they were to return Rachel to the hospital, Ellen was very upset. How could she part with her daughter? How could she return her

to that hospital? As they started the brief journey in the car, Tom had sensed how deep and heavy were Ellen's feelings, and had suggested that maybe they could stop by that baby shop near the Post Office, so that she would be able to buy something very special just for Rachel.

Ellen remembered looking around the shop, until her eyes had caught the beautiful white bonnet, with a delicate hint of pink on the brim. How beautiful Rachel had looked in it.

The operation took several hours and at last a very tired and saddened doctor broke the news. "I'm sorry, Mr. and Mrs. Adams, but we just couldn't save her. Rachel was a spunky fighter, but her little body was simply not strong enough to stand the shock."

That had been over a month ago, and still those words pierced her as she thought. And this bonnet . . . it seemed all she had left of her daughter. How cruel life had been to her. She could never adjust . . . never! Tom tried so hard to help, but she felt herself drawing further and further from him. Ronnie and Jeremy were older and seemed to sense a bit more, but Gary and Timmy were hopless. What a lot of unnecessary noise those thoughtless boys made. How tired she was of cleaning up after untidy children. Oh, how she resented her position in this bastian of men!

The next few days Ellen became more and more withdrawn and tempermental. She shouted at the children. She fought with the little lady next door, simply because her cat had jumped through Ellen's flowerbeds. She wouldn't even go and see her good friend Lorna, despite constant proddings. Lorna just wants to flaunt the fact she has two healthy girls, Ellen unfairly thought to herself.

Then on Thursday, as they were preparing for Family Home Evening . . . Each of the family was supposed to bring to the table something very special to them. Just as Ellen sat down, she saw Timmy entering the room. He was carrying the little white bonnet! Horrified, Ellen grabbed the bonnet from him, and there on the brim, was a great smudge of jam! Oh, it was just more than she could bear. She solidly smacked Timmy and rushed out of the room.

Five solemn "gentlemen" surrounded the family table that evening. Dad finally broke the silence. "We must have patience and great love for our Mummy," he said, with deep concern. "She has had a great loss, he went on, and we must all work extra hard to show her how important she is to us."

Two days passed rather quietly in the Adams home, each one seemed to be watching and waiting for the other.

Then one morning, a knock came on the door. "Why it's little Jennifer Carter, from down the street," smiled Ellen. "Come in dear," she said. "Thank you Mrs. Adams, I was wondering if you could plait my hair, as my Mother is so busy sewing this morning?" Rather reluctantly Ellen agreed. What lovely long hair this child has, thought Ellen as she wove the hair intricately into a french plait, like she had worn as a child. Just, as she was tying the crisp blue ribbon on the end of the plait, Jeremy entered with Amanda Nelson "Mummy, Amanda has torn the arm off her rag dool, and I told her you could fix it." "Will you?" he pleaded.

The morning seemed to go very fast, for as soon as she finished one job, there was one of the boys with another. She had never noticed the boys so content to play with the girls in the neighbourhood . . . usually that was sissy stuff . . . but maybe they were growing up.

For lunch, Ronnie had planned a tea party on the back lawn. My that is un-

usual thought Ellen, he usually avoids those like the plague. The boys had even cut crude little designs carefully out of bread for the fancy sandwiches. Then Ronnie and Timmy solemnly lined up Ellen and the girls down one side of the blanket, while they sat down the other.

In the afternoon the boys were there with more neighbourhood girls and more chores to do.. Janet and Monica Jeffers had come to see if Ellen would help them cut out some paper dolls.

Supper time was a bit late that evening, as Ellen had been kept so busy she hardly had time to prepare things.

After family prayer and good nights all around, Ellen went into the playroom to tidy up a bit before tomorrow. Goodness, she thought to herself, I really must get something of my own accomplished tomorrow. She did think how much faster and easier the day had gone for her, not so much time to think . . . probably the best since Rachel's death.

As she was emptying the rubbish bin, she noticed several crumpled pieces of paper with writing on. It looked like Timmy's writing. She carefully unfolded the note which read:

Dear Mrs. Jeffers,

Could you please spair Monica and Janet for a few hours some times? Then · our Mummy could have a girl. She likes girls alot more than boys, and we want her to be happy agin.

signed Ronnie, Jeremy
Timmy and Gary

. . .' She likes girls alot more than boys, and we want her to be happy again! Those lines glared at her. What a selfish thoughtless woman she had become. To have given her own precious sons the idea she didn't like boys.

She tiptoed softly into each bedroom, and even Gary's smudged face looked beautiful. Ellen ran downstairs and took the little bonnet and scrubbed it. until the old jam smudge disappeared. There will be other girls, she thought. If not, maybe I can save it for a granddaughter!

Then Ellen remembered a plaque her Mother used to have hanging in the kitchen when she was younger.

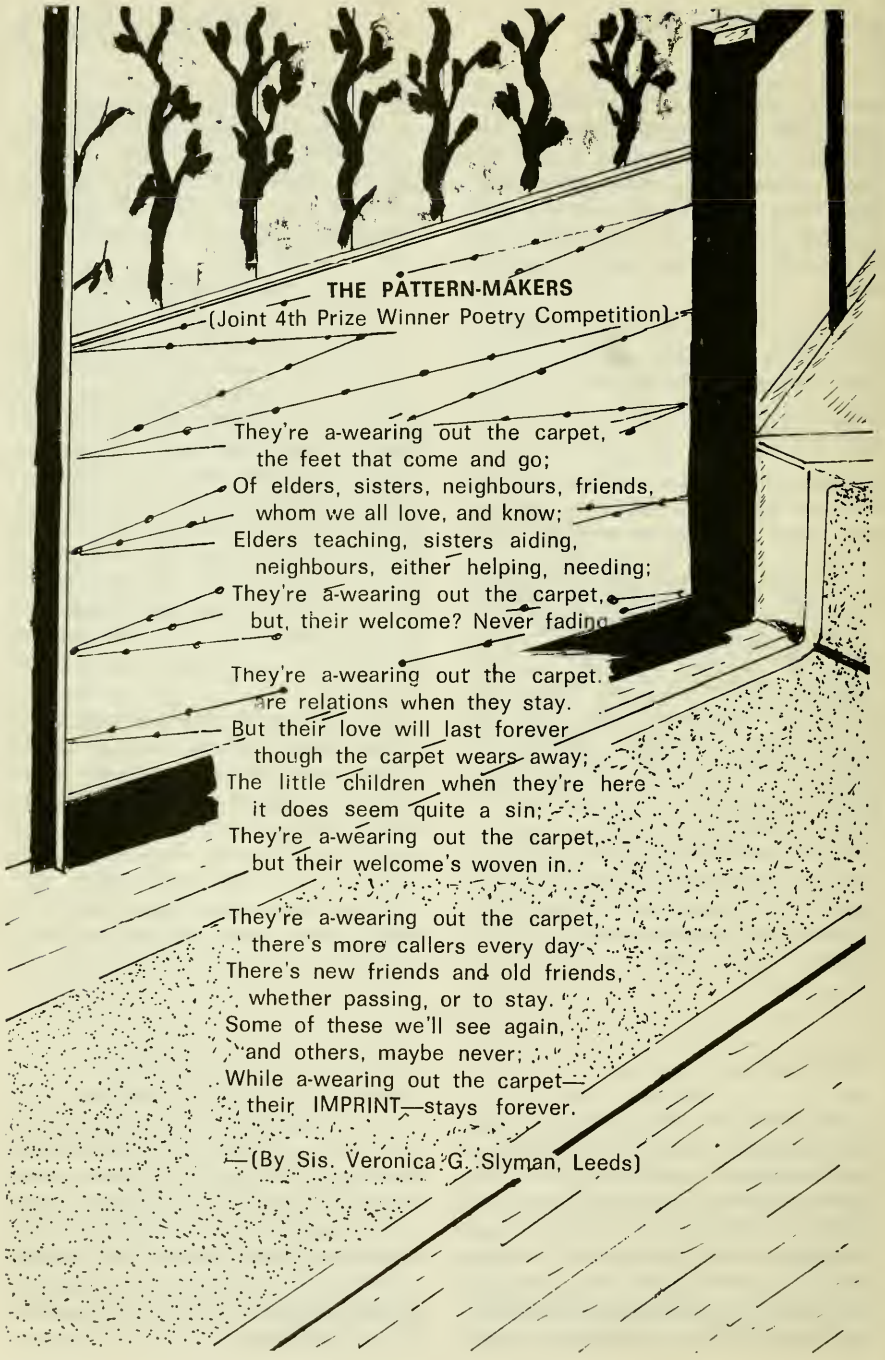
"Oh Lord, grant me the courage to change that which I can. The serenity to accept that which I cannot, and the wisdom to know the difference."

It had taken a crumpled piece of paper, and a great smudge of jam to show her the difference!

Continued from page 13

a Testimony of the Gospel of Jesus Christ. Having gained a Testimony we must protect it and nourish it with learning obtained by attending our Priesthood meetings our Sunday School Meetings, and brushing the rust and dirt off by renewing our covenants with The Lord at our Sacrament Meetings. Finally burnishing our Testimonies with a visit to The Lord's House.

With these tools for our use, I feel if we could reach these goals, then other things would fall into their proper place, and rapid progression would result. As this new year goes on let us all endeavour to keep the tools of the Gospel clean and tidy with the one and only unifying factor, to love one another, and give with a good heart our best at all times.



THE PATTERN-MAKERS

(Joint 4th Prize Winner Poetry Competition)

They're a-wearing out the carpet,
the feet that come and go;
Of elders, sisters, neighbours, friends,
whom we all love, and know;
Elders teaching, sisters aiding,
neighbours, either helping, needing;
They're a-wearing out the carpet,
but, their welcome? Never fading.

They're a-wearing out the carpet.
Are relations when they stay.
But their love will last forever
though the carpet wears away;
The little children when they're here
it does seem quite a sin;
They're a-wearing out the carpet,
but their welcome's woven in.

They're a-wearing out the carpet,
there's more callers every day.
There's new friends and old friends,
whether passing, or to stay.
Some of these we'll see again,
and others, maybe never;
While a-wearing out the carpet—
their IMPRINT—stays forever.

—(By Sis. Veronica G. Slyman, Leeds)

President Brown

"This Is The Church Of Jesus Christ"

By President Hugh B. Brown
of the First Presidency

★ We worship God the Father through His Son Jesus Christ. It is He, the Saviour, who is the Head of the Church, its great High Priest, its Founder, and its Inspiration. All others, whether they be prophets, apostles, elders, members —all others are willingly subservient to Him. We agree with the Apostle Paul that " . . . there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Perhaps many would refer to the Church as the "Mormon" Church; while we do not object to that designation, it may be a bit misleading. Mormon was an ancient American prophet, whose name was given to a sacred record which he compiled; but though this may be called the Mormon Church, it is not the Church of Mormon, nor is it the Church of Joseph Smith nor of Brigham Young, nor of any other man. It is the Church of Jesus Christ.

Though the Western nations believe in God, or claim to, and in the freedom of men, and the worth of the individual, there are hundreds of millions of our fellow men who are being taught that God is a myth and religion but an opiate; who are being indoctrinated, while their minds and bodies are enslaved, to believe in the monstrous supremacy of the totalitarian state.

Many Live In Fear

While we are preaching Christ and Him crucified, there are millions on the earth who dare not mention His name except in derision and anathema. The battlefronts in this cold war are divided into sectors: social, economic, scientific, geographic, ideological; but the one front on which the enemy is concentrating, the one front which makes him gnash his teeth at its very name, is the front which may be called "God and religion." The war—cold or hot— will be waged by the followers of Christ versus anti-Christ.

That being true, it is incumbent upon all Christians eveywhere to re-examine our creeds, our fundamental concepts, our basic faith, and ask ourselves again the meaning of the word "God" in our theology, and the place of God in our lives. Our allegiance must be intelligent and well-defined.

Every man should answer for himself the question, "What think ye of Christ?" (Matt. 22:42.) I should like to bear my testimony of Him and indicate briefly His status in the minds and hearts of all Latter-day Saints as background and introductory, or, by way of contrast—for none other, however great, can be compared to Him— may

I call attention for a moment to what the tourist may see when he goes to Europe or the Middle East, as he visits the birthplaces and the resting places of the notable ones of the earth—the poets, authors, soldiers, and statesmen.

Impressive Sites

The tourist will probably be impressed by the ruins of ancient cities and the crumbling monuments and tombstones of many who are called great. Some of these ancients built and garnished their own sepulchres and gilded their tombs in order to display their wealth and to indicate their status. The visitor will be impressed by the Colosseum in Rome, the Acropolis in Athens, and admire the work of former masters in art, literature, philosophy, and government. He will be reminded of the pomp of the Pharaohs in Egypt as he visits the pyramids, and may ask: "Why such colossal expenditure of money and time and lives to build a tomb?" He will propably leave without an answer to his question and remember only the inscrutable smile of the Sphinx.

But if his tour leads him to the Holy Land, he will be inspired by the thought that though Rome had her Caesars, her master artists, and her geniuses; though Athens had her conquerors, her statesmen, and her philosophers; though Egypt had her pompous dictators and her unrelenting Pharaohs, it remained for little Bethlehem and later Nazareth and Galilee to give to this world its most transcendent personage.

In Jerusalem one has the privilege of standing before an open tomb—a tomb that was once closed by a great stone on which was placed the seal of Rome and over which a guard was mounted. But that stone was rolled away, that seal was broken, that guard was overcome, that tomb was opened by an angel of the Lord. That borrowed sepulchre was neither gilded nor decorated, and in it was found no earthly treasure, for its temporary tenant was destitute of worldly goods. In life He had no place to lay His head, and in death there was no place to lay His body—hence, the pity of a friend.

Lowly Tomb

But there came forth from that lowly tomb riches beyond all price. The lifeless body, which was placed there by loving hands three days previously, came forth from that tomb triumphant over death, a resurrected, glorified Personage, the first fruits of them that slept. And the rewards of that victory are to be shared among all men everywhere, for as Paul said, "For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

And what was it that came from that open tomb? Was it merely a spirit? He Himself answered that question when He stood among His followers who were amazed and frightened at His appearance. He said to them, ". . . Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 38-39.)

Man Of Galilee

This Babe of Bethlehem, this Carpenter of Nazareth, this Man of Galilee, never wrote a book, and yet the story of what He said and did during the three short years of His ministry, which was faithfully, though only partially, recorded by His humble disciples, has been read and reread by more people in more languages than any other book.

He left no masterpiece on canvas, and yet His life and death have been the inspiration for more artists than

President Brown

any other subject. He left no monument in stone or bronze or marble, and yet the image of His divine manhood has been an inspiration to millions down through the centuries.

We testify of and worship not only one who lived and died two thousand years ago but also of one who was resurrected from the dead and is now living—one who is comprehensible, one who has a material, though an immortal body as He Himself declared when He said to His astonished followers: "Handle me and see." It was that same body which ascended into heaven out near Bethany when a cloud enveloped Him, and to the amazement and astonishment of his followers, He ascended into heaven. Two men in white standing by said, "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We Testify

Peter declared that the heaven must receive Him until the time of the ". . . restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Ibid., 3:21.)

Yes, we testify of the First Begotten of the Father in the spirit, the Only Begotten Son of God in the flesh, a member of the Holy Trinity, the Creator of the world. To prove He was the Creator we quote the words of John, the Apostle: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." (John 1:1-3.) That the Word referred to was none other than the Christ becomes evident when one reads the fourteenth verse: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (Ibid., 1:14.)

LATE NEWS

★ ABERDEEN BRANCH report two Temple visits an Open Night and a Sale of Work recently. The first temple visit was on Sept. 21st and was just for the branch, the second was on Nov. 9th when they joined with the rest of the district.

At the Open Night the missionaries showed the film "Man's Search for Happiness", and took investigators on a tour of the building. In the evening everyone was invited to a social where they enjoyed singing, fun and games.

The sale of work was organised by the Relief Society and they collected £35, which went to the branch budget.

Purposes Of This Dispensation Told By Elder Christiansen

by Elder El Ray L. Christiansen
Assistant to the Twelve

★ We live in the period of time spoken of by the prophets of the Bible, when all the keys of the priesthood, the powers, the gifts, and the authority are restored and now in the hands of the servants of the Lord in this day, all of which is preparatory to the ushering in of the millennial reign of the Saviour.

The Primary purposes of this dispensation are first, to gather Israel through the great missionary service of the Church and the proselyting effort of all of us, that through the Gospel of Jesus Christ, they may seek and find salvation and exaltation with their families.

And secondly, the redemption and salvation of the dead through vicarious service.

Most Significant

Section two of the Doctrine and Covenants contains the words spoken by Moroni, the angel who appeared to Joseph Smith, the Prophet. While it is very brief, it is, nevertheless, one of the most significant and important of all revelations. Elder John A. Widtsoe one time had this to say about this section:

"The beginning and the end of the Gospel is written in section two of the Doctrine and Covenants. It is the keystone of the wonderful Gospel arch; and if that center stone should weaken and fall out, the whole Gospel structure would topple down in unorganized doctrinal blocks."

Let us see what is contained in this momentous revelation:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

Lord's Promise

Thus in this revelation, Moroni reiterated the promise of the Lord made through Malachi, centuries before. (Mal. 3: 5-6)

About twelve and a half years after these pronouncements were given by Moroni, Elijah actually appeared to Joseph Smith and Oliver Cowdery and committed into their hands the keys of the sealing power and said unto them, ". . . by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Along with the restoration of the keys and the powers of the priesthood to enable the living and the dead to gain salvation, there came an almost

overwhelming responsibility and obligation to the Latter-day Saints, to act as agents of the Lord in bringing about the programme of salvation and redemption to their fellow men.

Equal Opportunity

Where in all the world can you find a people whose faith teaches them to recognize the justice and mercy of God in granting to all men, living or dead, the same or at least an equal opportunity to receive salvation? Since God is just, His divine plan of salvation includes the means and the power by which those who have died without a knowledge of the Gospel may hear it, and if they will, receive it, and thereby gain the gift of eternal life.

In a public discourse, Pres. Wilford Woodruff once made this significant and consistent statement:

"Since God is no respecter of persons, He will not give privileges to one generation and withhold them from another. The whole human family, from Father Adam to our day, have got to have the same privileges somewhere, of hearing the Gospel of Christ. They have to be preached to in the spirit world. But nobody will baptize them there. Therefore, someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection.

Elder Christiansen

And a few years later, this great leader said:

"We have to enter these temples and redeem our dead. This is the great work of the last dispensation, the redemption of the living and of the dead."

Twofold Obligation

Now the redemption of the dead carries a twofold obligation and mission, to which we have all been called by revelation of the Lord. In the journal of Pres. Woodruff he wrote this:

"I, Wilford Woodruff, received the following revelation from the Lord." Included in that revelation which was unanimously adopted by the Presidency and the Twelve of the Church and by the Church in conference assembled, is found this admonition:

"We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and to their mothers and have their children sealed to their parents and run this chain through as far as you can get it. This is the will of the Lord to the people."

There can be no substitute for the Lord's plan in redeeming our dead relatives, and no amount of side-stepping our individual responsibility will excuse us for neglecting to do these two important things, namely, identifying the dead from the records available, and then seeing to it that they have received in the temples by proxy the necessary ordinances for their salvation.

"We Believe In Jesus, The Son Of God"

By Elder Bruce R. McConkie
of the First Council of Seventy

★ We invite all men everywhere to come unto Christ, to accept Him as the Son of God, to obey the laws He has revealed, thereby gaining peace in this life and eternal salvation in the life to come.

We believe in Christ. We testify of His divine Sonship. President David O. McKay has testified that "Christ the Son of Righteousness came with healing in His wings in the Meridian of Time," that "He is the true Light of of men's lives," and that as "the Prince of Peace" He "shall reign as King of kings and Lord of lords."

We believe as the Book of Mormon says, ". . . that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.)

We believe again in the language of the Book of Mormon, ". . . that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (ibid., 3:18.)

We believe as John the Baptist said: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

We believe in the language of Paul, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.)

Belief Basic

Belief in Christ is basic and fundamental to the Christian faith. He is the one sure foundation. By him all things are, and upon him all things rest. As Paul said: ". . . other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

But we deplore and are saddened by the lack of unity among professing Christians, lack of unity as to His divine sonship, His atonement and mission and the Gospel plan which bears His name. One group of sincere and devout persons believes one thing and another group something else.

We look forward with hope, however, to an eventual day when honest men among all nations shall know who Christ is, what His laws are, and what they must do to be saved in His kingdom.

To aid these sincere seekers after spiritual certainty, may we testify to the world of those things which have been revealed to us concerning this greatest of all men—Jesus, our Lord and Master. May we begin by taking this statement of Paul about confessing Christ, believing in His resurrection, and consequently gaining salvation.

Paul's Message

Here is a man who says he has a message for "all that be in Rome." He announces: I am "Paul, a servant of Jesus Christ, called to be an apostle." I bring you "the gospel of God," which gospel is that "Jesus Christ our Lord" was both "the seed of David according to the flesh," and also "the Son of God." (See Rom. 1:1-7.)

This man Paul, who speaks for God, then says: ". . . my heart's desire and prayer to God for Israel is, that they might be saved." (Ibid., 10:1.) He then reveals his fears that they may not gain salvation, for he says: ". . . they have a zeal of God, but not according to knowledge" (Ibid., 10:2); that is, they had a system of religion and sought in their way to worship God, but their course was not based on a knowledge of the truth.

And so, to chart the course which they and all men must follow to gain salvation, Paul gave this glorious statement: ". . . if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Ibid., 10:9.)

Now, If we are to believe in Christ, we must know who He is and what it means to believe in Him. True worship presupposes that men know whom they worship and know how to worship.

Son of God

Is He, as the Mohammedans say, one of the prophets, but not the Son of God?

Is He, as some professors of religion assert, a great moral teacher, but not the Saviour and Redeemer?

Is He, as some of old claimed, the carpenter's son, but not the promised Messiah?

Is He, as some creeds recite, an incomprehensible, incorporeal, uncreated spirit which fills immensity, but not the literal offspring of that God in whose image man is created?

Or is He, as we testify, the Son of God, the Firstborn in pre-existence, the Only Begotten in the flesh, the Creator and promised Messiah, the Redeemer and Saviour who has manifested Himself in our day, and who will soon return in glory to reign on earth a thousand years?

How shall we know who or what Christ actually is?

Paul Answers

Paul answers this to the Romans by first saying: ". . . whosoever shall call upon the name of the Lord shall be saved" (Ibid., 10:13) and by then asking four questions which grow out of this plea for men to approach their God:

First: "How then shall they call on him in whom they have not believed?" (Ibid. 10:14.) Believe in God, that holy Being in whose image man is created.

Second: ". . . how shall they believe in him of whom they have not heard?" (Idem.) The knowledge of God must be revealed, the gospel taught.

Third: ". . . how shall they hear without a preacher?" (Idem.) Preachers, Apostles, prophets, teachers, representatives of the Lord must do the teaching.

Fourth: ". . . how shall they preach, except they be sent?" (Ibid., 10:15.) Only those can preach and teach who

are actually called of God and sent forth by Him.

Walk By Faith

In other words, if we "call upon the name of the Lord," if we confess the Lord Jesus with the mouth, if we believe in our hearts "that God hath raised Him from the dead," it is because we first believe and accept the testimony of the Apostle or prophet who is sent of God to give us the knowledge of salvation. It is not the Lord's programme to appear personally to every man and tell him what to believe and how to act to be saved. In this, our second estate, we are to walk by faith, not by sight.

But it is the Lord's programme to send legal administrators endowed with power from on high, to send prophets and Apostles to teach His truths and perform the ordinances of salvation.

Paul was one of these. Since he was sent to the Romans, that nation was required to accept him as an Apostle in order to accept Christ as the Saviour. If they believed in Christ and accepted Him as the Son of God, they of necessity had to believe that Paul was an Apostle, for he was the preacher sent to them to reveal the truth about Christ and the Gospel.

Thus, Christ and His prophets go together. They cannot be separated. It is utterly and completely impossible to believe in Christ without also believing in and accepting the divine commission of the prophets sent to reveal Him and to carry His saving truths to the world.

Believe In Prophets Too

No one today would say: "I will believe in Christ, but will not believe in Peter, James, and John and their testimony of Him." In the very nature of things belief in Christ is more than accepting Him as a single person standing alone, as one person independent of any other. Belief in Christ presupposes and includes within it the acceptance of the prophets who reveal Him to the world.

Elder McConkie

Jesus said: "He that receiveth whomsoever I send receiveth me. . . ." (John 13:20.) Also: "He that heareth you heareth me; and he that despiseth you despiseth me; . . . " (Luke 10:16.)

To believe in Christ we must not only accept the prophets who reveal Him, but we must also believe the scriptural acounts recorded by those prophets. Jesus said to a Book of Mormon prophet: ". . . he that will not believe my words will not believe that I exist and am the Son of God."

Nephi, another Book of Mormon prophet, invited all men to "believe in Christ. . . . And if ye shall believe in Christ," he said, "ye will believe in these words (that is, in the Book of Mormon account), for they are the words of Christ, and he hath given them unto me; . . ." (2 Nephi 33:10.)

Elder Dunn

The Worlds Greatest Need Is For Religion

By Elder Paul H. Dunn
of the First Council of Seventy

★ Today more than ever before our youth need religion. Some years ago our beloved Prophet David O. McKay in an editorial gave a number of reasons for giving proper religious training to our youth. I'd like to refer to three of his points:

First, he said, "Youth need religion to maintain a proper equilibrium during the formative period of their lives." (Treasures of Life, p. 493.) Young people tend to be impetuous and sometimes, in trying to formulate their conclusions, have a tendency to look upon parents as old-fashioned, but they give confidence to others who seem to be leading them into realms and higher planes. Now when, under these conditions, the young person receives something which seems to conflict with his previous notions of religion and right, he is likely to be swayed beyond his proper equilibrium. Youth today are thinking more than ever before, and they need to have a daily influence which will keep them in proper balance.

Second, President McKay said, "Youth should have religion in order to stabilize our society." (Ibid., p. 495.) It was Goethe who observed that "The destiny of any nation at any given times depends on the opinion of its young men under five and twenty." (Cited idem.) Speaking of the need of stability in our society makes me remember, thinking as a soldier during World WarII what a tragedy that so much destruction, pain, and suffering had to exist in a world that had achieved such brilliance in so many fields, for instance, the sciences.

Key To Progress

I can't help recalling the magnificent M-1 rifle that was placed into my hands when I was an infantryman and how grateful I was for the protection it gave me. The brilliance that went into creating this weapon of war is outstanding,and yet its utilization was a sad commentary on life, for many times I was required in the defence of this country to pull the trigger to take the life of a fellow human being because of this very thing that our beloved prophet has indicated to us in his editorial.

Robert A. Millikan, himself a renowned scientist, has said this about his own field: "Science without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future." (Cited idem.) This suggests that scientific leaders of the future, as well as leaders in all fields, will need spiritual understanding and training.

Third, youth need religion to satisfy the innate longing of the soul. "Man,"

Elder Dunn

President McKay has said, "is a spiritual being, and sometime or other every man is possessed with a longing, an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world."

Three Needs

He goes on to give three great needs associated with the spiritual urge which have been felt through the centuries:

"1. Every normal person yearns to to know something of God. What is he like? Is he interested in the human family or does he disregard it entirely?

2. What is the best life to live in this world in order to be most successful and to get the most happiness?

3. What is that inevitable thing called death? What is beyond it? If you want your answer to these longings of the human soul, you must come to the Church and come often to get it." (Ibid., pp. 495-496.)

Youth need religion. The world needs it—in fact, it is the world's greatest need. It is my humble prayer that you young people everywhere, along with your parents, will see the need for constant, daily exposure to religious education and that you will support it with interest and enthusiasm. By keeping your energies and values properly focused, you, as well as we, can in reality inherit eternal life.

New Feature

Let's Talk About Your Health

By Lindsay R. Curtis, M.D.

(Editor's note: Dr. Lindsay R. Curtis, M.D. has written for several publications in recent years with a view of keeping the public informed as to the effects alcohol and tobacco play upon the human body. He has given his consent for The Millennial Star to reprint some of these vitally important articles that members of The Church in Great Britain may be aware of the harmful effects as a result of using these drugs. Pertinent articles will appear in subsequent editions.)
(In this month's article he talks about alcohol and asks:)

How dangerous is it to drink alcohol that is labeled "for external use only"?

This is methyl alcohol, or commonly called wood alcohol. It is used in rubbing alcohol and tonics. It is extremely dangerous to drink! Small amounts may cause blindness while larger amounts may cause death.

How soon after drinking does one feel the effects of liquor?'

It usually takes one or two hours for alcohol to be completely absorbed into the blood stream, but its effects will be felt long before this time. If a sample of blood is tested one or two hours after drinking it should tell the amount of alcohol in the blood.

In general how much alcohol does it take to make a social drinker "drunk"?

With most people, judgment begins to be impaired within an hour after one or two beers or cocktails. About 20 per cent of "social drinkers" on occasions will become drunk.

What about people who say: "I am used to liquor," or "I can hold my liquor!" or, "I drink, but I never get drunk."

Ninety-five per cent of even heavy drinkers suffer impairment of judgment when the blood level reached .15 per cent. Most others would be conspicuously drunk at this level. Some might even pass out! Most people pass out when the blood alcohol level reached .30 per cent. Tolerance for liquor may vary, but no one is immune to intoxication . . . If he consumes enough alcohol.

Is alcohol a stimulant?

Because it deadens certain functions, such as judgment, self-criticism and self-control, some have thought it is a stimulant. But actually alcohol is a depressant.

Does alcohol make a person warmer?

No. It causes the face to flush and the skin to feel "warm". The sensation is one of warmth, but the body actually loses heat. In severe weather conditions, alcohol would increase the chances of dying from the cold.

Does alcohol make a person braver?

No. A person may become more active and excited, but he actually has poorer judgment. He may feel braver but he accomplishes less. In early days men were given "rum" or "grog" to make them better soldiers. They became braver all right after the rum. But eventually the leaders came to realize that these men lacked judgment, took foolish risks and actually were poorer soldiers than if they were sober. It requires skill and judgment along with bravery in order to be an effective soldier.

★ The Book of Mormon was written on thin gold plates, hidden in the ground until they were delivered to the Prophet Joseph Smith. Here are testimonies of four individuals who came to know that this book was divinely sent and that the translation was inspired of God.

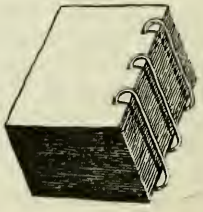
Testimonies Of Four Witnesses

Emma, wife of the Prophet Joseph Smith:

"My belief is that the Book of Mormon is of divine authenticity—I have not the slighest doubt of it. I am satisified that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father (Joseph) would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so . . . unlearned as he was, it was simply impossible. . . ." (Joseph Smith III, "Last Testimony of Sister Emma," Saints' Advocate, Vol. 2 (October 1879), page 52.)

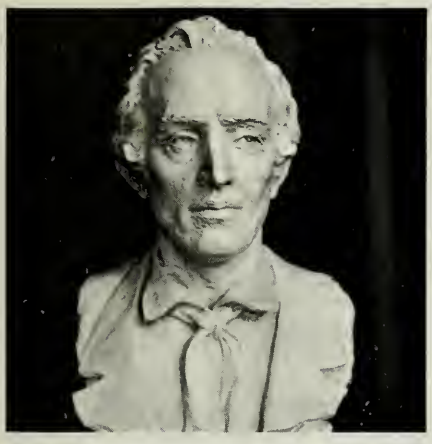
Martin Harris:

"I know the Book of Mormon is true . . . I know that the plates have been translated by the gift and power of God, for His voice declared It unto us; therefore I know of a surety that the work is true. For did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph . . . ? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate." (Millennial Star, Vol. 21, Page 545.)



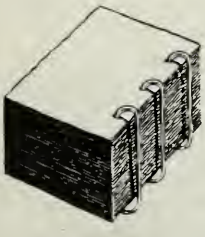
(These life-size busts of these four witnesses are on display in Hyde Park Chapel, London, where visitors may also hear a recorded message including these testimonies. At Hyde Park they are part of a large display of colour paintings depicting various phases of the restoration of the Gospel in this dispensation.)

Of The Book Of Mormon



Oliver Cowdery:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God . . . It contains the everlasting Gospel, and came forth to the children of men in fulfillment of the revelations." (Millennial Star, Vol. 21, Page 544.)



David Whitmer:

"It was in the latter part of June, 1829, Joseph, Oliver Cowdery and myself were together, and the angel showed them to us . . . They were shown to us in this way: Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light . . . appeared a table upon which were many golden plates . . . I saw them . . . and distinctly heard the voice of the Lord declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God." (Millennial Star, Vol. 43. Page 437.)

RECIPES FOR YOU

★ Betty Nibley came to England from Westchester County, New York in the early summer. She is the wife of Preston P. Nibley and they have three lovely daughters. Bonnie and Susan are students at the "Y". Carolyn attends school in London. Brother Nibley is on the High Council of London Stake. Sister Nibley is a gracious hostess who serves delicious refreshments to all her guests.

JEANNINE'S CAKE

My neighbour in London gave me this recipe, hence the title. It is moist, keeps well and is so easy to make.

1 lemon cake mix (Betty Crocker)

¾ cup cooking oil (Mazola or Wesson Oil)

½ cup sugar

1 cup apricot nectar

4 eggs

Beat mix, sugar and apricot nectar. Add oil and one egg at a time. Bake in ungreased tube pan one hour at 325°. This cake is also good made with a spice cake mix. Jeannine also uses apple juice when apricot nectar is not available.

CHICKEN DIVAN

This is an easy method, quick and tasty.

2-10 ounce packages of frozen broccoli

3 or 4 chicken breasts (cooked and boned)

2 tins condensed cream of chicken soup

1 cup mayonnaise

1 tsp. lemon juice

½ cup shredded cheese

½ cup softened bread crumbs

1 tbs. margarine or butter, melted

Cook broccoli in boiling water until tender. Drain. Arrange broccoli stalks in greased baking dish (11″ x 7″). Lay chicken pieces on top of broccoli. Combine soup, mayonnaise and lemon juice. Pour over chicken. Sprinkle with cheese. Combine crumbs and butter and sprinkle over all. Bake at 350° for thirty minutes.

Note: ½ teaspoon of curry powder can also be added to the sauce. Since our family don't like curry, I use only the lemon juice but increase the amount to 2-3 teaspoons as it seems to add flavour.

RECIPES FOR YOU

BEEF STROGANOFF

- ½ cup finely chopped onion
- ½ pound fresh mushrooms, sliced
- 1½ pounds beef (cut in 1/4" x 1/4" x 2" strips)
- 2 tbs flour
- 1 cup bouillon (dissolved one bouillon cube in one cup of boiling water.)
- ½ tsp. salt
- 2 tbs. tomato paste
- ¾ tesp. Worcestershire sauce
- ¼ cup sour cream
- ½ cup heavy cream

Melt small amount cooking oil or 2 tbs butter in pan. Add onions, saute until golden brown, remove and set aside. Add more oil or butter and saute mushrooms until lightly browned, remove and set aside. Add a small amount of oil or butter. Roll beef in flour and saute until brown. Add bouillon, salt and the onions. Cover and simmer gently until beef is tender. (About 1½ hours) Add tomato paste, Worcester sauce, sour cream, heavy cream and mushrooms. Heat thoroughly on low heat and serve at once. Can be served on rice or noodles.

Note: I use cooking oil as butter burns more easily.

HOUSEHOLD HINTS

★ In damp weather add a few grains of rice to salt in shakers to keep the salt pouring freely.

To keep a bowl steady when whipping ingredients, place the bowl on a wet, folded cloth.

To keep parsley fresh, wash it and place in a closed jar in the refrigerator.

Reprinted from Seraph, Leicester Stake monthly magazine

★ Soon we shall be sorting out the fur lined boots, in readiness for the winter weather.

Here is a pattern for a pair of slippers to pop on when you go visiting.

Use two strands of double knitting wool together and No: 9 or 10 knitting pins.

Cast on 32 stitches. Row 1. K.10 P.1. K.10. P.1. K.10. Row 2. K.

Repeat these two rows until work measures slightly less than the length of your foot, thus allowing for stretching of knitting.

Cast off.

Join each end. Make pompon of contrasting wool for decorating top of toe.

Now make another slipper to match.

For effect, change colour of wool for toe end of slipper.

More substantial slippers can be made by using thicker wool and correspondingly larger needles.

To adapt pattern for children's bedroom slippers, use fewer stitches.

A Latter-Day Saint In A Church Of England College

By B. D. R. Whittaker

★ One among 1,200 is the ratio of Latter-day Saints to non-members within my college. In September of this year I found myself entering a Church of England College of Education and due to study Religious Education. How did this happen?

At the time of my application in 1967 I had never heard of "The Mormon Church." As I looked around me in different schools, I saw that there was a dearth of convinced teachers of religion. Being an active Christian, I had regarded my teaching Christianity not only a necessity, but also as a moral obligation. With these thoughts in mind, I selected this college because of its Christian atmosphere and opted to study Religious Education.

In May, 1968 I took the first step towards eternal life and was baptised. I knew that six months later I should have to leave my home Ward and enter the college. My fears were increased when I read my textbook on religion which was so distant from the truth. I decided to change my course. As the awful day approached, I was lacking in courage.

No changing Course

The first catastrophe happened soon after my arrival. The deputy-principal informed me that my change of course could not take effect until my second year. In the first year, I should have to study something else. I maintained my choice of Religious Education.

I had under estimated the power of the Lord and my priesthood. During the first week, I bore my testimony to more people than in six months previous. Discussions about the Church and it's doctrine have carried on until the early hours of the morning. One student has asked to read the Book of Mormon. Another has come to a Sacrament meeting with me. These contacts also tell others of this "Mormon" and gradually the opportunities for witness and discussion are increasing. These activities are not confined to the students. I have testified about and discussed the Church with a tutor and the college Chaplain.

Many Opportunities

There are also opportunities for testifying in my Religious Education seminars. All students know that I am a Latter-day Saint. On points of discussion the tutor will ask me for my Church's standing. Imagine the wonderful opportunity for speaking about the Gospel. The head of the Religious Department asked all of us to write an essay on our present beliefs. He has yet to read this witness of "Mormonism" about which he knows nothing.

I am sure that the Lord has kept me here for a purpose. Perhaps no one will be baptised during my years here, but many will have heard the truth and seen a living testimony of it. This may be of benefit to them when a missionary knocks on their door and hopefully, they may then receive the Gospel.

Deseret Book

COMPANY

44 EAST SO TEMPLE AND AT COTTONWOOD MALL
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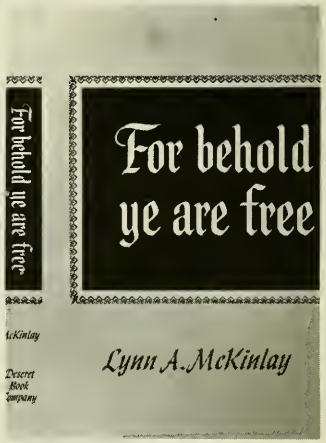
"For Behold Ye Are Free"
By Lynn A. McKinlay
Takes its challenging title from the "warning, pleading, piercing cry of Samuel the Lamanite to a heedless, headstrong generation."
With great timeliness this warning comes to this modern generation.
Elder McKinlay, knowing the full import and significance of free agency as laid before the foundation of this world in the Grand Council in heaven, urges through his authoritative presentation each person to make wise, righteous choices.
23/– including post and packing



"Since Cumorah"
By Hugh Nibley
It is the thesis of this book that the Book of Mormon is singularly lacking in originality. There are limits to which even Yankee ingenuity can go, and the Book of Mormon lies miles behind those limits in a world that no one dreamed of in Joseph Smith's time. One-hundred-and-fourty-seven years should be ample time to put that book to the test and this volume helps to explain why the Book of Mormon is today in a stronger position than ever before.
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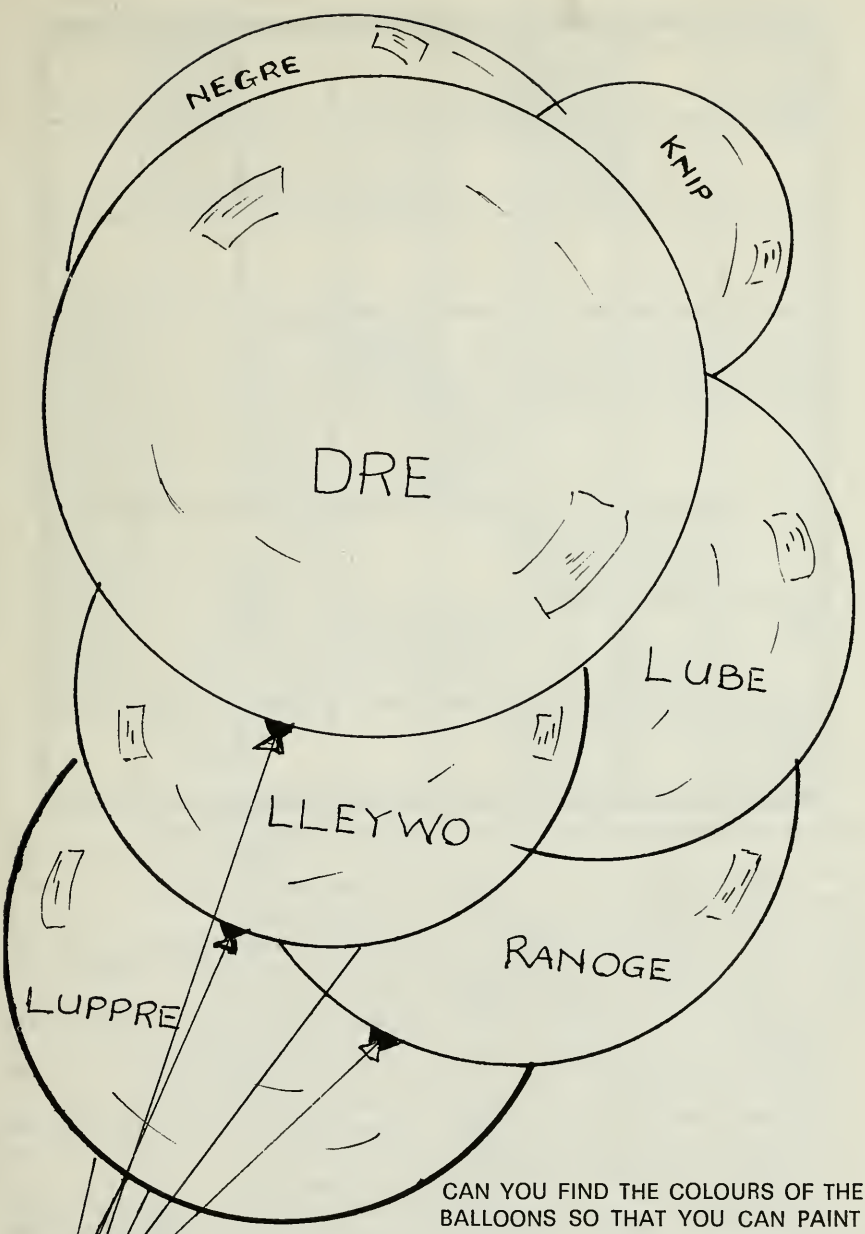
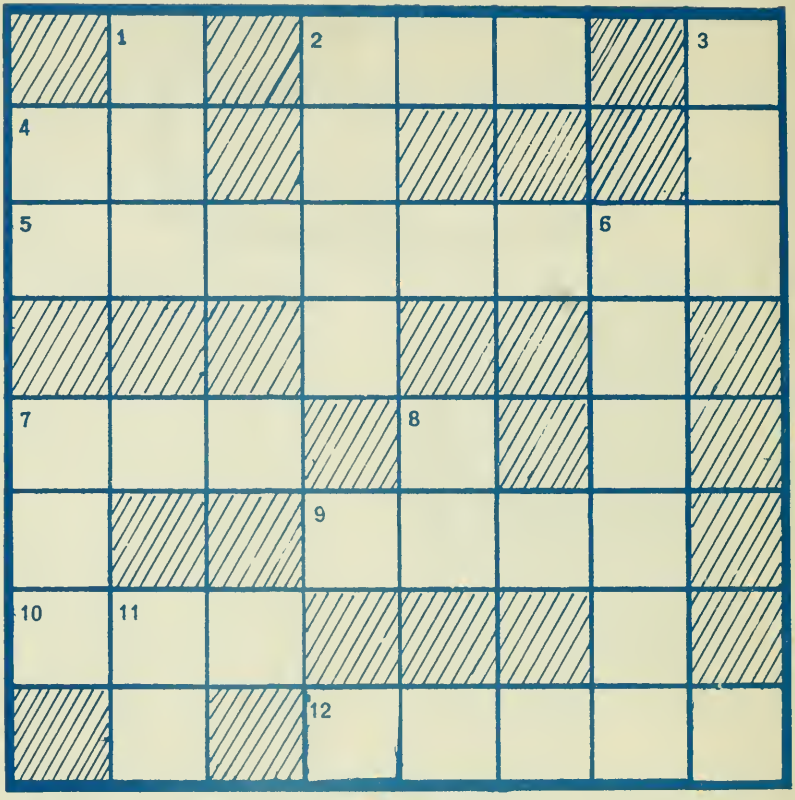


CAN YOU FIND THE COLOURS OF THE BALLOONS SO THAT YOU CAN PAINT THEM?

(Reprinted with the kind permission of Seraph. The Leicester Stake monthly magazine)



THE TALENTS CROSSWORD

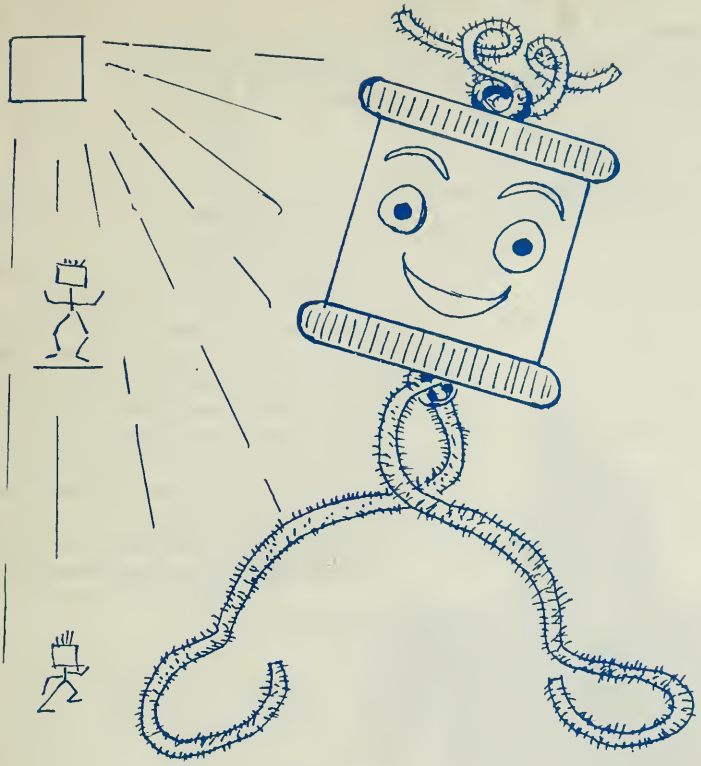
Clues Across

2. The Kingdom of Heaven is like a man travelling into a — country.
4. Jesus often spoke — parables.
5. He called his — , and gave one five talents, one two, and the third, one talent.
7. The third dug a hole, and — his money in the ground.
9. The master later returned and asked each what he had —
10. The second — who had two talents, had made two more.
12. The third one dug his talent out of the —

Clues Down

1. The master was angry with him, because he had not worked to make his — talent into two.
2. He was pleased with the first, because he had made his — talents into ten.
3. He was also pleased with the second, for he had made — two talents into four.
4. This parable — in the same chapter as the Ten Virgins.
6. If we have only one — , we must work hard to develop it.
7. The Master said: "Take the one talent from — , and give it to him that hath ten."
8. He said — the other two: "Well done, thou good and faithful servants."
11. Try — hard as you can to develop your gifts.

Answers on Page—



DANCING DOLL

★ To make the dancing doll, you need:

1 empty cotton reel
2 pipe cleaners
Small pieces of felt or coloured paper.
Length of shirring elastic.

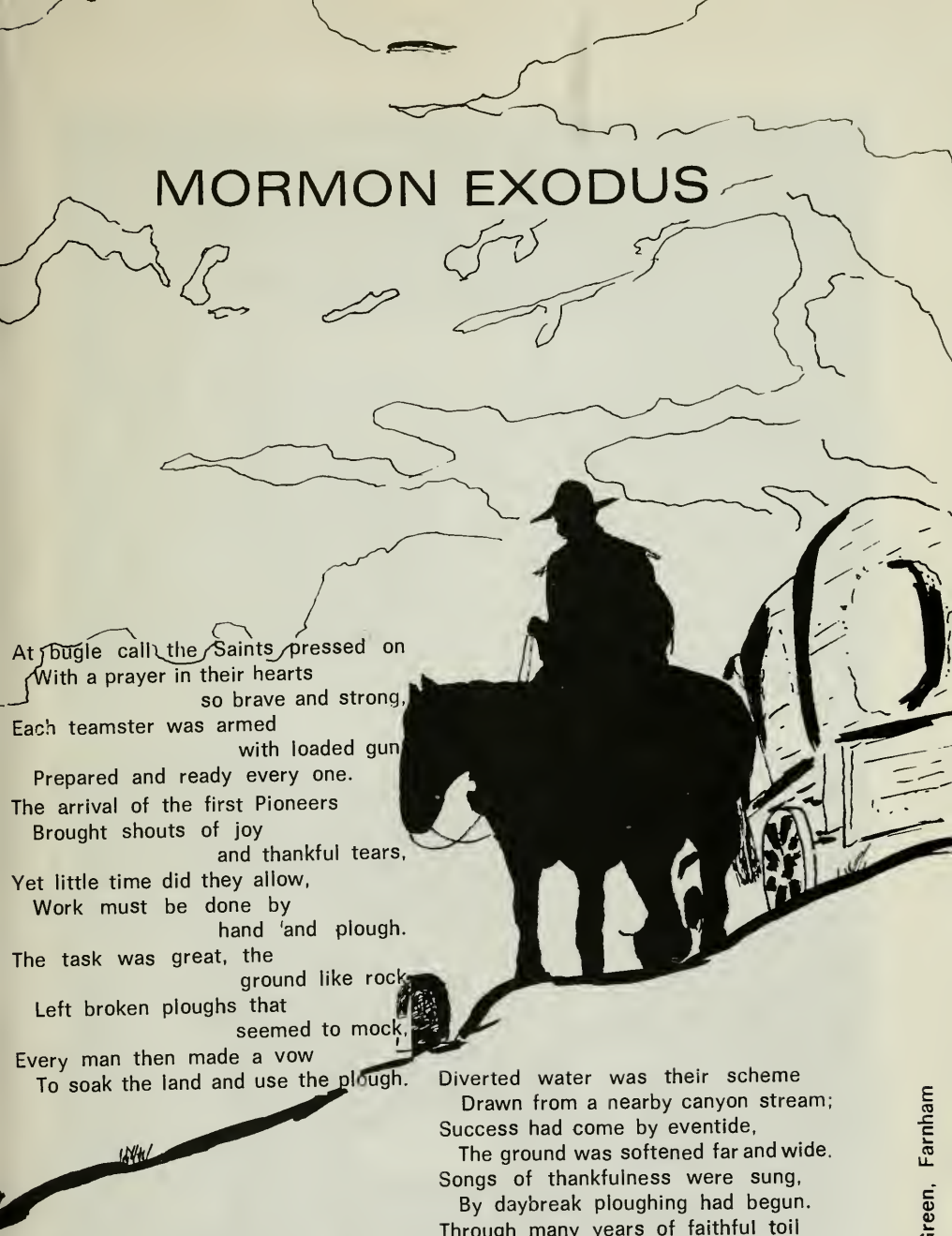
Push the pipe cleaners through the hole in the cotton reel and twist round each other once at the top. Twist them again at the other end of the reel and bend to form legs as shown in the picture. Glue eyes and mouth of paper or felt. Make the boots of the same material and sew them in place. Attach elastic above the head.

(Reprinted with the kind permision of Seraph, the Leicester Stake monthly magazine)

They blazed the Rocky Mountain trail
Through biting wind and freezing hail,
Frugal was their food supply
As suffering Saints laid down to die.
Missisippi's frozen face
Offered little hiding place,
Yet onward moved this gallant band,
Heading for the promised land.
By Missouri's river bank,
Winter Quarters dark and dank
Served as temporary dwelling place
From storms and hazards they must face.

Help for comrades soon was planned,
For spring must come
throughout the land.
Preparing gardens was their aim,
Supplies for following Saints to claim.
Babes were born on hardship's trail,
Such courage shown will long prevail
Those mothers came from choice Nauvoo
They braved the storms
and rallied through.
Inspired by their leader Brigham Young
Hymns of praise oft-times were sung,
Clothed with the precious word of God.
The westward trek they bravely trod.

MORMON EXODUS



At bugle call the Saints pressed on
With a prayer in their hearts
so brave and strong,
Each teamster was armed
with loaded gun
Prepared and ready every one.
The arrival of the first Pioneers
Brought shouts of joy
and thankful tears,
Yet little time did they allow,
Work must be done by
hand and plough.
The task was great, the
ground like rock
Left broken ploughs that
seemed to mock,
Every man then made a vow
To soak the land and use the plough.

Diverted water was their scheme
Drawn from a nearby canyon stream;
Success had come by eventide,
The ground was softened far and wide.
Songs of thankfulness were sung,
By daybreak ploughing had begun.
Through many years of faithful toil
The land produced a fruitful soil,
This valley oft-times filled with care
Became a city large and fair.
And so today let none forget
Those valiant Saints, whose
toil and sweat
Paved the way, that we might stand
United, in this Promised Land.

—by Margory E. Green, Farnham

MIA's "Make Mine Happy" A Crowd Pleaser

SCOTTISH MISSION

★ From the first ring of the office telephones, to the last strains of the theme song, "Make Mine Happy", produced by the Branch M.I.A.s of the KILMARNOCK District, was a delightful adventure in cooperation and participation. With travel problems permitting only one general rehearsals, they met in Kilmarnock on Oct. 19th and rollicked through the inspiring Parent and Youth production with an impressive display of acting and singing ability. Thirty-four participants, ranging in age from three years to fifty, presented the interesting study in communication problems which exist in ordinary family life, and all enjoyed the experience.

The scenery, which was changed by ruffled-capped cleaning women on tip-toe, was painted by Greenock Branch M.I.A. members on humble newsprint tacked to a rough lumber frame to keep the cost of production low. Nevertheless, it was a masterpiece of art, which was carefully transported to Kilmarnock in and on the roof of the Branch President's Morris 1100.

Young love, portrayed by Margo Wilson and James Smith of Dumbries, with

Brother and Sister Rydalch with members of thc cast.

A scene from Kilmarnock District's presentation of "Make Mine Happy."

the aid of dancers Eileen Blair and Stuart Dorrian of Greenock, warmed the hearts of the audience. A family debate on the questionable value of modern dancing, with demonstrations, was given by Marie Coyle and the Duncan Hotchkiss family of Greenock, little 3-year-old Graham being the best example of its virtues.

Kilmarnock M.I.A. presented the scene demonstrating the chaos resulting from lack of family cooperation with Hugh Laird and Mary Cosgrove as father and mother, and Margaret Kerr, Ann Clark, Nancy Clark, Mavis Fraser, William McRoberts and John Burns as children. District Pres. Ronald Lovell and Stuart Dorrian of Greenock, cooperated with Norma Campbell and Lindsay Gray of Stevenston Branch, to polish off the scene designed to remind parents that children must be free to develop their own talents and personalities.

The office staff of Smith, Young and Tattersall, whose apprentice was responsible for the television series which the scenes represented, included Margaret McCann, Dawn Stewart and Eileen Blair as secretaries, Marie Coyle, switchboard operator, James McCann

The cleaning woman.

as the apprentice and James Low as Mr. Tatterstall. They were all from Greenock, as were the cleaning women, Maxine Simmons, Anne Price, Rae Oribine, Jane Currie and Joan Currie.

Marva D. Rydalch, the District M.I.A. president was at the piano, with Elizabeth Robertson of Greenock assisting. Nyal Rydalch, District M.I.A. superintendent and Edward Simmons, Greenoch superintendent were back stage. The production ended with the entire cast singing "Make Mine Happy—each day, each year, eternally". At curtain call, the audience of about sixty people, including Scottish Mission Pres. and Sister Egbert J. Brown, and Mission M.I.A. Pres. Mary Kennedy and her husband, joined in to sing an encore of the inspirational theme song.

★ Forty-six sisters from the Kilmarnock District met together recently for their first Relief Society Convention. The afternoon started with a three course meal which created a very pleasant atmosphere. The opening exercises consisted of talks and two musical items and then the sisters separated into the various lesson departments where instruction was given. To mark the occasion one sister had baked and decorated a cake with motifs depicting the different Relief Society lessons. Everyone enjoyed the afternoon and are already looking forward to next year's convention.

★ Young Lads and Lassies of KILMARNOCK Branch M.I.A. gave a concert followed by a dance on Nov. 16th. Most of the participants were Vanguards and Beehives, and they gave a most enjoyable show with much talent. During the dance some goods were auctioned, and the proceeds of the evening amounted to £6. This is to be used for supplying football and netball kits for the M.I.A. The evening was organised under the supervision of William McRoberts and Mavis Fraser, M.I.A. counselors.

Scene from "The Curious Savage". L to R, John Cook, Tom Leah, Janet Bickerton, John Whitley, W. Standing, G. Lee, J. Sayers, Carol Baynes, P. Nokes, S. Whitley.

★ Members from the HAMILTON District and the KILMARNOCK District travelled overnight to the Temple on Nov. 8th. Owing to unavoidable delays they did not reach the Temple until 11.15 a.m. on the Saturday morning. The Temple staff readily agreed to put on an extra session in place of the one they missed. After the three sessions were completed and accommodation allocated to them at Edenbrook, a very fine testimony meeting was held. Sunday morning they held priesthood meeting, Sunday School and a Fireside. This rounded off a very enjoyable weekend.

MANCHESTER STAKE

★ On 31st Oct., at the Ashton/OLDHAM Chapel the L.D.S. players presented "The Curious Savage". Produced by Sister P. Noakes, it was greatly enjoyed by players and audience alike.

NORTH BRITISH MISSION

★ On Oct. 19th the CARLISLE Branch Sunday School held a Talent Contest under the direction of Sister Ramsbottom ably assisted by Yvonne Giernaert and Olive Rankine. Brother James acted as compere, while Sister James and Sister Britten were in charge of refreshments. All the children did well and showed remarkable talent in their display. During the interval there was brisk business at the home-made cakes and Christmas stalls. After the contest hot dogs and hot soup were on sale. The proceeds were used to pay the last instalment on the Junior room carpet, and there was enough left over to purchase a small clock also.

★ EAST HULL BRANCH report a change in the branch presidency due to the ill health of Pres. Stone. Ian Taylor, who formerly served as a building missionary on the Chapel some years ago, is now the new branch president.

The branch has also said a temporary farewell to Patricia Marton, who is continuing her studies at Manchester Teacher Training College.

★ BEVERLEY Branch M.I.A. celebrated Guy Fawkes night with a firework display in the chapel grounds after classes. Refreshments of baked potatoes, chestnuts, parkin, rock buns, and cocoa, quickly disappeared. On the 9th the branch volleyball team played the Beverley Youth Centre and won the three matches. Capt. David Fenwick then invited them to a return match in the Cultural hall.

★ Brother and Sister Prudames of the YORK Branch held a 21st birthday party for their daughter Patricia at the York Chapel on Nov. 9th. Many Saints from all over the Hull District attended, and danced to the music of Ian Swaney and his accordion, and Pres. Olwyn Poole of York Branch who played the drums. A wonderful buffet was provided and during the evening Patricia also announced her engagement to Brother Duddy of Sunderland Stake, who is shortly going on a full time mission.

LEICESTER STAKE

★ EASTWOOD WARD Relief Society Bazaar was opened by Sister Edna Dent, wife of the ward's building Supervisor, and a bouquet of flowers was presented to her by Valerie Hill, the bishop's little daughter. The stalls of knitted, sewn and fancy goods did well, but the home-made stall proved to be the most popular. The afternoon provided £30 to be donated to the building fund.

★ "Find a Member week", which is being organised through the Stake, in conjunction with the Central British Mission, was held in South Birmingham Ward in October. It was a week of dry autumn days and evenings ideal for the strenuous work of outdoor proselyting. In the afternoons the sisters helped to man the street boards, set up at stratigic points in the shopping areas of the ward, and in the evenings the members, accompanied by full time missionaries, went tracting. This was a very rewarding venture as it brought home to the members some of the difficulties faced by the missionaries in their day to day work, and it also gave them an experience of the joy that such work can bring. The week culminated in a social held at the Central British Mission Home. A coach was hired to take members, friends and investigators over to Sutton Coldfield where local talent and the Mission-aires provided entertainment before the film "Mans Search for Happiness" was shown.

Many new contacts were made, and the members and missionaries found that they had grown very much closer together in this week of hard work in the ward.

★ A bale of straw and a cart wheel was the centre point of the Relief Society "Western Bazaar" at Walsall on Nov. 2nd. The western flavour was carried on with the sisters and brethren serving in pioneer and other western dress at the gaily decorated stalls. The long dresses and bonnets bringing a hint of another age into the crowded hall.

The bazaar was opened by Sister Isabel Cannon from the Central British Mission. There was a wide variety of stalls, and for the children, of all ages, an Aunt Sally held great attraction. Stanley Woods being the brave target who risked a wetting. Programmes sold before hand encouraged many non-member friends to attend, this also helped to swell the funds. The price of these programmes could be redeemed by using them as a shilling voucher for anything bought.

In the evening there was a hilarious entertainment, with talent from both Walsall and Woodsetton. A puppet show from the Primary and the road show from the M.I.A. brought rousing applause, and comedy from Brother and Sister Woods, Brother Lewis and Dennis Degville much laughter. A recitation from Brother Lander of Woodsetton, and songs from the girls choir gave more variety, and an action song from the whole Woods family delighted everyone. The Mission-aires were the star guests of the evening and the programme was compered with great hilarity by Charles Perry, in a costume which was designed to set the audience in a mood for laughter. Over £100 was taken in the afternoon and evening, the profit from this will be a welcome addition to the branch building fund.

★ You've never seen anything like the transformation of the Nottingham Ward classrooms on Halloween night! Each room presented a different horror such as Dracula, Pharaoh's tomb, and a headless woman. There were lots of flashing lights, cold drips from above, and weird noises from hidden tape recorders. Small groups were taken on a grand tour and literally nearly frightened to death. Afterwards they were revived with refreshment of baked potatoes, hot dogs and some green unknown brew. We understand that "fresh blood was available at 6d. a glass but not one requested it. When everyone was fully recovered they spent the rest of the evening dancing.

Sister Isabel Cannon opens Walsall Bazaar in Leicester Stake.

Members of Walsall Branch at their Western Bazaar.

★BIRMINGHAM Ward M.I.A. were invited over to the SOUTH BIRMINGHAM WARD Building site for a bonfire celebration; everyone took their own fireworks, and the evening certainly went with a bang. Hot soup, stew, hotdogs, potatoes and orange juice were on sale to keep out the cold night air.

★ Another Can Night Social was held at WALSALL recently, with songs, games and refreshments. A tug of war between President Degvilles' team and the children's team started off the evening, the children's team won. The brethren ended the evening with their rendering of a farewell song of their own composition to the tune of "Merrily we roll along".

CENTRAL BRITISH MISSION

★ On Oct. 30th a Halloween Party was held at KIDDERMINSTER Branch; It commenced with everyone going through a spook alley where they met a flying bat, plenty of spiders and got tangled in a spiders web. This was followed by the Witch's test, where 11 people sat in a circle blindfolded, and had horrible things passed around, like worms (cold spaghetti) and an eye, (grape) etc. Much to the relief of the party, refreshments were served next, and these were followed by a number of party games.

★ NORTHAMPTON Branch celebrated bonfire night on Nov. 5th, when about forty members watched a really good firework display and afterwards enjoyed hot roast potatoes and soup provided by the Relief Society.

Members of the M.I.A. enjoyed a visit to the local "Rep" to see "The Importance of being Earnest" the popular comedy, on Nov. 6th.

★ The combined youth leadership of the Leicester Stake and the Mission met at the Mission Home in Sutton Coldfield on Nov. 3rd to review last years youth convention, and discuss future events that will bring the mission and stake closer.

Youth leaders meet at Central British Mission Home.

Some of the members of the Wales North District, CBM, proudly display the cup and certificates they won at the youth convention in October.

GLASGOW STAKE

★ William A. Scott, member of the Stake High Council and former bishop of the Springburn Ward, received an honorary Master M-Man Award and Peter D. Cameron, Stake Y.M.M.I.A. superintendent was presented with his M-Man Certificate and pin on Nov. 17th at the stake quarterly conference. The awards were presented by Elder Boyd K. Packer, Assistant to the Council of the Twelve, and were in fact, the first of their kind to be presented in the Glasgow Stake.

William Scott receives Honorary Master M Man Award.

Peter Cameron, Glasgow Stake YMMIA superintendent.

★ The Relief Societies of the stake held a Grand Bazaar in the Woodside Halls on Nov. 9th. It was a busy, happy day for the whole stake. Jessie Goldie, a former stake Relief Society president from Clydebank Branch, declared the bazaar open, and Bishop Peter Heede then presented her with a beautiful hand-painted tray of fruit and nuts. The stalls were beautifully arranged with all manner of lovely creative articles. and business was brisk. The priesthood were very much in evidence, helping out very effectively. For a new idea that some other branches may be able to copy, two sisters who are hairdressers ran a booth, and they had quite a queue waiting for hair-cuts.

★ When the DRUMCHAPEL Ward building was dedicated on Nov. 17th 1968, the sermon and dedicatory prayer were given by Stake President, David M. Porch, on assignment from Elder Boyd K. Packer, Assistant to the Council of the Twelve.

Work on the chapel was commenced in 1961 and it was completed in November 1963. Plans for the building were prepared by Glasgow Architect, John Easton, and it is the only one of its kind in the Church. Stevenson McDonald was supervisor of the building, and Brian Wade, Brian Ditty and Peter Craven were Building Missionaries who served during the construction. President David O. McKay once visited the site and examined the progress of the building work

Bishop Orval P. Mortensen conducted the dedicatory services and he express-

Drumchapel Ward chapel of Glasgow Stake which was opened in 1963 was dedicated by Stake Pres. David Porch on assignment from Elder Boyd K. Packer, Assistant to the Twelve.

ed his appreciation for the loyal support of the ward members in raising the necessary funds and preparing the building for dedication. Former Stake Pres., Archibald R. Richardson, who has also served briefly as bishop of the Drumchapel Ward, commended the members for their dedication to the Lord's work.

Special musical selections consisted of a vocal solo by Nan Forsyth, who sang "Bless this House", and a chorus of Singing Mothers under the direction of Audrey Learmouth, singing "We Ever Pray For Thee". Janet Mortensen was the accompanist.

BRITISH SOUTH MISSION
1968 YOUTH CONVENTION

★ The coach lines in the area of the Mission did a really "smashing" business when they were asked to transport 405 Latter-day Saints to a Youth Convention held at Torquay. More than 250 were teenagers and young unmarried adults, while the remaining number were parents, leaders and Primary age children, which gave a wonderful family atmosphere to the entire convention.

On Friday morning, Oct. 18th, the coaches left from the various districts in the mission and journeyed to Torquay, where the facilities af Pontins Barton Hall were arranged for the convention. That evening found the four districts of the mission competing for roadshow honours. After this a fun filled barn dance was held in the ballroom with everyone participating, even the senior citizens. Saturday at 7.30 a.m. the athletic events started with volleyball, football, netball and pushball going on at the same time. Tug-O-War with teams of eight on each end of a huge 3″ diameter rope proved to be a great entertainment. Pushball was also most enjoyable. This was followed by the Swimming Gala which had 23 events. After a clean-up and refreshing lunch, everyone assembled in the ballroom for the music festival competition, followed by the speech festival.

Throughout 1967-68, the district

There was great fun at the Tug-O-War for the youths.

Push ball had lots of support at youth convention.

Crawley District roadshow.

Everyone joins in the Square Dance

M.I.A's. were gathering points for their activities with the goal before them of winning the Don K. Archer Cup, at the Youth Convention. Each district was able to gather more points to add to their total by their participation in the convention activities. This created great enthusiasm and participation resulting in the four districts being very close in total points. Thames Valley District won the cup this year, Portsmouth District held it in 1967.

Saturday evening everyone dressed formally for the ball, during the intermission the cup was presented to Arthur Hunter, District Y.M.M.I.A. Supt. by Pres. J. W. Child, Mission President.

Portsmouth District roadshow.

Watford District roadshow.

The last day—the Sabbath—was planned to instruct and build spiritually the youth in particular. At 7.30 a.m. a youth seminar was held for those aged 14 and over, while all married adults, parents and children attended a panel discussion on family problems. The Seminar began with a panel of five discussing Church standards and teenage problems with solutions. The group separated into departments with the boys meeting with Mission M.I.A. Supt. Harry Withington, Pres. Child and special guest speaker George Everton, counselor in the London Temple presidency; a question and answer period followed. The girls' department enjoyed a discussion on Fashion with Pamela Wigglesworth, a Mia Maid teacher and counselor, whose profession is dressmaking. This was followed by a talk on chastity by guest speaker Sister Everton. A stimulating question-answer period climaxed this department also, with Mission M.I.A. Pres. Jessie Withington, and Mission Auxiliary Supervisor Joan Child, answering the questions.

The convention was concluded with a two hour conference of youth speakers, a film "How near to the Angels", and an address by the mission president, followed by an inspiring testimony meeting. All left the convention with gratitude in their hearts for the M.I.A. and their membership in the Church of Jesus Christ of Latter-day Saints.

★ Barbara Walsh of Winchester Branch received a call for a full time mission last summer and is now serving in Pau, about 15 miles from the Spanish Border, in the French Mission. She joined the

Barbara Walsh serving in the French Mission.

Church in Bracknell in March 1962 and has worked in M.I.A., Relief Society and Sunday School, in Bracknell, Southampton and Winchester Branches. Her work took her to Southampton in 1965, and she became a member of the Winchester Branch when it was formed last year. British South Mission now has three missionaries serving overseas, the other two are; Michael Tate from Winchester and Brian Rock from Mitcham, both in the South African Mission.

★ On 9th Nov. the Aaronic Priesthood holders of the CRAWLEY District were hosts to their mothers at a special "Honour My Mother" Banquet. Victor L. Palmer, District Aaronic Priesthood advisor, was master of ceremonies. Special guests and speakers for the evening included; Pres. and Sister Cornell of the British South Mission presidency, London Temple Pres. Dougald McKeown and Sister McKeown and Pres. James Hart of the Crawley District and Sister Hart.

After a banquet of soup, roast beef boiled potatoes and sliced beans, fruit salad and cream, Richard Heath-Hall paid tribute to his mother and all the mothers present. Phyllis Baldock then replied on behalf of the mothers, and told of the joy of having a son holding the Aaronic Priesthood. All the mothers were then presented with a carnation posy by George Laycock on behalf of the Crawley District High Priests. Pres. Hart paid tribute to the Aaronic Priesthood in the district, and their excellent conduct at the Torquay Youth Convention. Pres. McKeown spoke of their responsibilities , and preparation for Church leadership and temple service. Pres. Cornell expressed his appreciation for being invited to the banquet, paid tribute to the mothers present and stressed the need to develop the characters of the boys within their charge. Bro. Palmer then thanked all those who had helped so splendidly, especially the Elders from the 4th Quorum for their efforts in cooking the meal, preparing the hall and waiting at the tables.

★ The Cultural hall of READING Chapel really did become a "Winter Wonderland" on Nov. 9th, when the eleven branch Relief Societies in the THAMES VALLEY District held their Annual Bazaar. "Winter Wonderland" was the theme and each branch decorated their stall with this in mind. Work began the day before when the sisters started assembling their stalls, and by mid-morning on Saturday the Cultural Hall was a hive of activity, but all was in readiness when Mission President J. R. Child and his wife arrived to judge and open the Bazaar.

Beautiful handwork was there in abundance, as were delicious home made cakes, sweets, jams and pickles. and a very happy and prosperous day was enjoyed by all.

SOUTHWEST BRITISH MISSION

★ News from PLYMOUTH this month gives a new idea; in October they held a 50/50 Auction in aid of the Branch Building Fund. Howard Benton-Coleman was the auctioneer, and when the members' 50% had been paid, they still had a profit of £17.

A few members of the M.I.A. went to the local History Department of Plymouth Library on Nov. 2nd and were shown by the historian how to trace West Country Genealogies. On the 3rd they held a fireside at the chapel, and Gerald Folley showed a film of Salt Lake City, then Fred Knowles asked and invited questions about Church doctrine and organisation, with lively participation by the teenagers.

Winning Relief Society stall, Oxford Branch, BSM. From left, Gillian Brown-Lee, Thames Valley District Homemakng counselor; Madeleine Brighty, district president; Maralyn Lasater, Oxford Branch president and Connie Rigby, Oxford secretary.

★ During an Annual Procession in POOLE, St. John's Ambulance Brigade entered a float which carried the dummy used for the "Kiss of Life", this started the Relief Society president thinking, and after a phone call to the local brigade they were able to have a demonstration and practice one Relief Society night. Mr. R. Cale, and Ressusi-Ann, arrived at 8 p.m. and although the demonstration was serious, he had a subtle sense of humour which caused the evening to be one of the most enjoyable and instructive that they have ever had.

★ As a change from having a social evening, the Relief Society presidency suggested an outing to Weymouth to meet the sisters there. This received unanimous approval, and so one evening the coach left Poole at 7 p.m. and they rode through towns, villages and hamlets enjoying the beautiful scenery. They arrived in Weymouth by 8-15 and were greeted by the sisters there. The coach driver then took them on to a park where they had a supply of sandwiches, cakes, apple pies and "Brownies" and talked happily. Afterwards they went for a walk, but all too soon it was time to bid farewell to the Weymouth sisters and travel home.

★ The mission home of the Southwest British Mission at Bristol was the scene on Oct. 26 of a seminar and workshop for district and mission Relief Society Sisters. Many arts and crafts were displayed and instructions given on how to make the items. This took the major part of the afternoon.

Some of the Poole and Weymouth Sisters on a companionship meeting at Weymouth in the Southwest British Mission.

The 28 Sisters present were served lunch.

The enjoyable day was under the direction of Sis. Marie F. Bradshaw, mission supervisor, assisted by Sis. Myrtle Twitchell.

The lovely items were on display throughout the day as a means of helping and encouraging the Sisters in making and holding attractive and worthwhile bazaars in their respective branches.

LONDON STAKE

★ On Nov. 16th the Stake M.I.A. presented the Parent and Youth Night "Make Mine Happy". Stake Drama Director Hal Hannan produced this show. Six wards participated in the production and approximately 200 people attended in addition to the many involved in the performance itself.

Guests enjoying an excellent buffet prepared by the Sisters of St. Austell Branch, Southwest British Mission, as they entertained guests from Cornwall District.

Myrtle Twitchell, left and Marie Bradshaw with beautiful display of handiwork at Southwest British Mission Relief Society Bazaar and Workshop.

Another section of the large Bazaar and Workshop presented by Relief Society sisters of the Southwest British Mission.

SUNDERLAND STAKE

★ On 29th Oct. an Open Night was held in the BILLINGHAM Ward Chapel. Two films were shown by Councillor Laurie Watson of the town council. The first recalled highlights of the International Folklore Festival, which was held in the town last August, and the second took the viewers through the beautiful scenery of Wensleydale. When visitors had been shown round the building, the missionaries rounded off the evening with the film "Man's Search For Happiness". Refreshments were then served to members and their friends.

The Young Marrieds' Group of the ward enjoyed a Hallowe'en Party on Oct 27th. A Spook Alley was prepared by Jack Gizzie and Alex Stewart which caused much excitement and soon showed who the brave ones were. The evening was spent in recounting ghost stories, etc. and playing games appropriate to the night. Instead of the usual well-planned menu, it was one of pot-luck, as each couple brought foods ranging from salad to meat and potatoes, which made a welcome change.

The ward is hoping to have its chapel dedicated next spring which means they have to earn a lot of money fast. Each family is doing its best to help in this aim. The Gizzie family made their contribution on Nov. 16th by holding a small dinner party in their home. Sheila Gizzie, assisted by her young daughters Jane and Karen, cooked and served an exciting three course dinner, which was well worth the 5/– charged. Her lounge and dining-room were filled to overflowing with the fourteen guests who enjoyed both the meal and the entertainment which was provided by the head of the family, Jack Gizzie. A very satisfying way of earning £3.

★ HARTLEPOOL Ward held their Halloween Party on the traditional night, under the direction of the M.I.A. The Cultural Hall was decorated appropriately with witches' broomsticks, skeletons, etc. and there was a Spooks' Alley which caused much excitement, as did the bobbing for apples. Forty-five people attended, many in fancy dress, and for refreshments they enjoyed roast potatoes, soup, treacle scones and toffee apples.

★ MIDDLESBROUGH Ward Relief Society held a jumble sale on Nov. 8th in aid of their budget fund, and raised £15.

★ Under the direction of the Stake Relief Society presidency a Pie and Pea supper was held at the Stakehouse in October. After the supper, the 108 people who attended, enjoyed watching a play performed by Billingham Ward, entitled "St. Peter and the Relief Society". This was a comedy pointing out the results of not going to Relief Society meetings! It was produced by Sheila Gizzie; and the cast included Valerie Hall, Ann Ingram, Avril Walker, Marlene Crane, Pauline O'Neill, Maureen Beaumont and Mary Bousefield, with Jack Gizzie as St. Peter, and Brian Skipper as his messenger. Sister McNee then sang a solo, and her husband played a piano solo. Finally May Gardner and Doris Laurie of Hartlepool Ward sang, "How Great Thou Art." These two sisters together with Ida Fenwick, were responsible for the decorations in the Cultural hall, which were in the auxiliary's colours of blue and gold

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BRITISH MISSION

★ GORLESTON Branch M.I.A. held a bonfire at the back of the chapel for members, their children and friends on Nov. 5th. There were plenty of fireworks and everyone had a thoroughly

good time, with over 60 people in attendance. The evening was rounded off with jacket potatoes and hot squash, and at 9 p.m. everyone went home, very smoky but tired and happy.

Robin Sidney Haines, a teacher in the Aaronic Priesthood, and son of Bro. and Sis. Ronald Haines of Gorleston, has now served 15 months of a 12 year navy engagement although only 16½ years old. He has delighted his parents with the high percentages he has obtained in his exams. He is in the Fleet Air Arm, and while awaiting a ship is attached to the fire fighting patrol at H.M.S. Seahawk at Culdrose, Cornwall. When he finally goes to sea he will be an aircraft handler.

CONGRATULATIONS

BIRTHS

★ October—To Pat and Mac Wagley, (nee McMonagal) formerly North British Mission, at Groves, Texas, U.S.A. a daughter Cheryl.

★ October 5th—To Roy and Pauline Carey, Middlesborough Ward, Sunderland Stake, a daughter, Charlotte Angelique.

★ October 13th—To Gordon and Anne Tolman, (nee Stephens) formerly North British Mission, at Midvale, Utah, a daughter, Toni Lynn.

★ November 1st—To John and Marjorie Jenner (nee Svenson) formerly North British Mission, at Taylorsville, Salt Lake City, a son.

★ November 3rd—To Landy and Joan Clarke, Scunthorpe Branch, North British Mission, a son, Darren Orlando.

★ November 4th—To Samuel and Susan Barber, Burton on Trent Branch, Central British Mission, a daughter, Elizabeth.

ENGAGEMENTS

★ Mary Jones of Liverpool Branch to Leonard Hathaway of Burnley.

★ Jean Griffithes of Middlesbrough Ward to Edwin Evan Sparks.

MARRIAGES

★ The marriage of Susan Janet Paterson to Christopher John Broadribb took place at Hyde Park Chapel on Sept. 22nd. Bishop C. Neldon Bateman officated and the bride was given away by her father former Bishop Frank Paterson of the London Stake High Council. Her dress was of white lace in a victorian style, with bustle, puffed sleeves and lace bib. She carried a posy of white freesia and pink roses and wore small white flowers in her ringlets. Of the seven bridesmaids, Mary Dawn, Flora

Christopher Broadribb and Susan Paterson on the day of their marriage.

Lee and Jan Hemingway, Desiree and Eugenie Hamstead were dressed in pink, and Lisa and Lauri, twin daughters of Bishop and Sister Bateman, wore oyster dresses. All carried white hymnbooks decorated with pink carnations.

★ The wedding took place in the Aberdeen Branch of George H. Bowie and Lorna A. Andrew Branch Pres. Stanley Thompson performed the ceremony. Katherine Andrew, the bride's sister, was bridesmaid, and Brian Cumming was best man. Since his wedding, Brother Bowie has been called as the branch president, and his wife is a counselor in the Y.W.M.I.A.

George H. Bowie and Lorna Andrew after their wedding at Aberdeen.

★ John Donaldson and Isobel Sutherland were also married in the Aberdeen Chapel recently. President Thompson performed the ceremony.

Peter Withington and Patricia Tate on their wedding day.

★ Gloria Patricia Burke Albiston and Alan McDonald were married on Nov. 1st at the Aberdeen Chapel. The ceremony was conducted by Branch Pres. George H. Bowie. The bride wore a dress of frosted satin and ribboned lace and carried a bouquet of peach rose buds, white freesia and lily of the valley. She was attended by Kathleen Sunderland and Sally Ann Smith. At a pre-wedding party given by the bride's mother, Mrs. Esther Albiston, for all members and friends in the branch cultural hall, over 100 guests were catered for. The branch band supplied music for dancing, singing and games.

★ Branch Pres. Brian Newton was kept busy during September and October when he officiated at three weddings in the Southampton Chapel.

On September 7th Peter Withington, president of Gosport/Fareham Branch was married to Patricia Tate of Win-

chester Branch, A reception was held in the cultural hall afterwards for many relatives and friends. The couple attended the temple on September 9th and then left for their honeymoon in Switzerland and Italy.

★ Eleanor Crook and John Hollis were the next couple to be married, on Sept. 26th; they are both members of the Southampton Branch, and Eleanor was instrumental in introducing her husband to the Church through M.I.A. She is the Portsmouth District Y.W.M.I.A. president. Their reception was held at a hotel.

John Hollis and Eleanor Crook cutting their wedding cake.

★ On Oct. 5th Michael Howard of Gosport//Fareham Branch married Helen Hankin of the Winchester Branch. Helen has been working in Winchester Hospital as a nurse for several years, and she also introduced her husband to the Church. Their reception was held at Fareham.

Four Testimonies

★ On a cold November morning, 53 years ago, four teenage girls were baptised into the Church in the North Sea, beyond Lowestoft. Three of these Sisters attend the same branch today. They are Gertrude (Walker) Neeve, age 75; Ivy (Firmin) Upson, age 72; May (Coleby) Blowers, age 70. The fourth, Sister Lily (Walker) Bush, went to Salt Lake City, Utah, many years ago and is still faithful to the Church.

The three Sisters who remained in England have also contributed much in time, talent and service to the Church. They have served in each of the auxiliaries, accepted calls as part-time missionaries, as Relief Society presidents totalling 12 years, filling district appointments, and sang with the Relief Society Singing Mothers as they toured Great Britain several years ago.

These Sisters are all very proud of their membership in the Church. Their testimonies have grown during the years. They have seen fulfillment of the declaration that the Lowestoft Chapel would not be large enough to hold the people and they were privileged to help build the new chapel.

During the two World Wars the three Sisters who remained in England saw many faith promoting instances amid enemy action that helped to strengthen their testimonies. At the time of the mass evacuation from the most easterly point in Britain the Church membership was reduced to none during one week.

These four Sisters hope they will endure to the end. They bear testimony that the Church has enriched their lives and they have found great joy in the service they have given and by striving to follow the teachings of the Saviour

Priesthood, Home Teaching, Welfare, Relief Society, Primary Stressed At Regional Meet

★ A plea for all officers and teachers to be concerned about the one million youth under 21 in the Church and to care for them was issued by Pres. A. Ray Curtis, Regional Representative, at the regional meeting held in Leicester Stake Centre, Nov. 9th.

Accompanying Pres. Curtis from Salt Lake City were Edythe Watson and Lila B. Walch of the Relief Society General Board and Clara McMaster of the Primary General Board. Mrs. McMaster was accompanied by her husband, Stuart McMaster who graciously filled in during the music session for Dr. Lowell B. Durham, who was unable to meet the commitment.

All stakes and missions in Great

Sister Lila B. Walch of the Relief Society General Board at the Manchester Regional meeting.

Pres. Ray Curtis, right, Regional representative of the Twelve, witth Sister Clara McMaster, left; Sister Lila B. Welch, Sister Edythe Watson and Bro. Stuart McMaster

Britain were represented. Host for the day was Pres. Kenneth J. Poole, and his counselors of Leicester Stake. Lunch was prepared and served by the Relief Society.

The opening general meeting was addressed by the visiting leaders followed by separate meetings for the Primary and Relief Society and priesthood. Following lunch the music department was also held while priesthood leaders considered welfare problems.

Pres. Curtis pleaded for officers and teachers to "individualize" their assignments that they might be concerned about and do something for the youth. "Youth," he said "don't care how much we know, but how much we care."

He disclosed that the average Sacrament Meeting attendance in the Church in 1937 was 16 per cent but in the past 10 years has increased to 36 per cent. However in Great Britain it is only 16.3 per cent, 20 per cent below the Church average. In student stakes (located near universities and colleges) attendance is 65 per cent.

A recorded message on Genealogical work prepared by Dean Belnap gave renewed emphasis to this most important phase of the Gospel plan.

Bro. Belnap, who told listeners he alone has prepared 17,000 family group sheets, (which amazed everyone in the congregation) said that beginning Oct. 1, 1969, submitting of one's own lineage will be upon single name entry sheets and the family group sheets will remain as an individual's own personal record. The family group sheets will become more a part of the Book of Remembrance as the Church keeps

records of names beyond the fourth generation on its computer system. It will no longer be necessary to submit family group sheets beyond the fourth generation as conceivably this information will be on the computer.

Bro. Belnap emphasized therefore the need for heads of families to submit their four generation family group sheets before the Oct. 1, 1969 date that this information may be assembled for the records.

He said it is also MOST VITAL that families register with the Pedigree Referral System so that duplication may be prevented.

Bro. Belnap said the four points of the Genealogical programme are:

1. Complete the four generation group sheets in your homes.
2. Begin and encourage Books of Remembrance (give them to your children as gifts at Christmas, birthday, etc.,) as evidence of your lineage.
3. Teach the programme through workshops and other means that more people will become schooled in it.
4. Continue your efforts to the Temple.

He also noted that four-fifths of Genealogical research is traceable back to Great Britain, noting the great migration of people from the British Isles to the United States and Canada.

He observed that 66 per cent of the names for which ordinance work is done in the London Temple are being taken from parish registers. Forty-five per cent of parish records are now on films and it is hoped filming here will be concluded by July 1, 1969 on records dating back as far as 1050.

Priesthood members were informed of an unusual missionary effort in Manchester Stake as presented by Pres. J. H. Weightman, first counselor in the stake presidency. It was decided that one week during the summer would see every member in the stake assigned on a special missionary project, to conduct a religious survey. As Relief Society workers came to the chapels for their auxiliary meeting, they met for an opening programme and then all dispersed for their special assignments. Other auxiliary leaders did the same in place of their regular meetings.

The net result was that the 2,400 hours of missionary work by the stake membership kept the missionaries busy following up the 1,000 contacts which resulted in 14 baptisms. The missionaries did no tracting for three months following the survey.

Pres. Weightman said, "every member complained, 'it wasn't long enough they enjoyed the special project."

In the Manchester Stake the priesthood missionary leader works with the bishopric to correlate all missionary work in the ward, he said.

Pres. Weightman emphasized the programme for the week was worked out well in advance and planned to every hour and every member.

Also the stake now challenges each ward to hold a missionary event each quarter, each member to pass along a golden referral each month which they hope will result in a baptism every six months per member.

KNOWLEDGE IS POWER

"The unbelief of all the world cannot change a truth." —Heber J. Grant

Testimony From Viet Nam

★ John Dane, an Englishman, serving with the United States Army in Viet Nam writes this testimony of the reality of God.

From a hospital bed he describes the beauty of the sunrise over the South China Sea and ends his description with these words . . .

"0605 hours. Now the sun has risen above the sea horizon and hovers there a gigantic ball challenging a new day and heralding the populace to take to their tasks.

It is as if a signal were given and the whole of Viet Nam begins a new cycle of life intensifying as the sun rises higher in the colour suffused sky. It seems all wrong that such beauty should come to a war-torn country.

Perhaps even here the presence of the Creator of all things beautiful must make Himself known to those who watch and wait.

Long Night

The night has passed, one that was hot with hints of storms unimagined; of rain that felt warm on the face and steamed on the ground; of alert sirens and the noise of people running—shouting; of explosions as incoming rounds landed close to this hospital and enemy rockets whistled overhead going to other targets; of the dull boom of returning artillery and spasmodic light arms automatic fire with red and green and blue tracers arching in the dark stormy sky.

There in the hopeful, prayerful wait of the sick and dying in the hospital till the all clear is sounded and peace, perhaps for a short time, can again be enjoyed.

Medics and Doctors rush to the operating tables. Nurses take their positions and the casualties arrive to be treated and sent back or kept for further treatment. The most pathetic of all are those torn bodies burned from explosions, to be returned to families and homes for burial.

I would have given myself as a sacrifice to have prevented all this, but my time has not yet come. Instead, with thousands of others we were spared and we weathered the harsh night, though haggard waiting for another attack, another offensive against Chu Lai this time.

Sunrise—A New Day

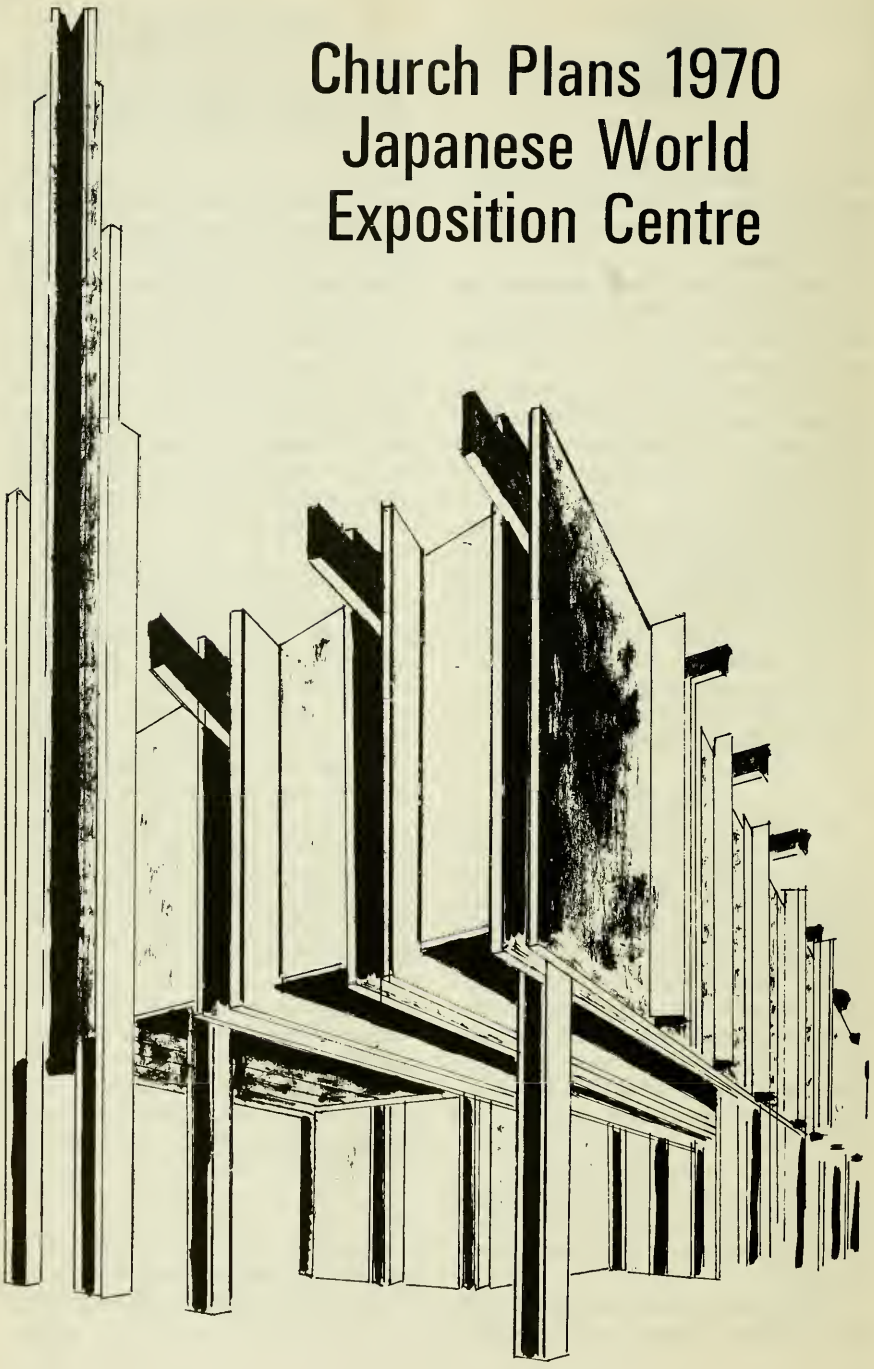
But with the morning all the nameless fears of the night were washed away. The potent tide of the sunrise was so magnificent that I imagined standing above the world witnessing the result of the eternal, irrevocable command "Let there be light . . . and there was light and God saw that it was good and indeed it was good." Suddenly, alone, yet not alone, for the Spirit was there as the sun swept away the nameless horrors of the night. The whisperings of the Spirit brought a calmness and an abiding awareness of the Almighty presence even here in Viet Nam.

Perhaps peace on earth needn't be a Christmas time theme but a year round theme and the feeling here is certainly one of peace at the moment, that is until the next time when we need another new day dawning to remind us that God lives. If today is just a reminder, what must the resurrection morning be like?

Wishing you . . . a good and prosperous day and greetings from us here on a beautiful morning in Viet Nam.

—John

Church Plans 1970 Japanese World Exposition Centre



ORIENTAL-STYLE BUILDING

★ The First Presidency has announced plans for the construction of an exhibition building at Osaka, Japan, site of the 1970 Japanese World Exposition which opens in the spring, and continues through the fall.

Emil B. Fetzer, Church architect, designed the building which will be constructed of structural steel with lightweight cast stone panels. It is designed so that much of the material can be re-used for Church buildings in the Osaka area after the exposition closes.

The modern-Oriental style one-story building will be constructed on stilts with an entrance from both ends through Japanese gardens to a central lobby on the ground level. Here groups will assemble, receive literature and begin a guided tour of the exposition mounting to the exhibition floor on a graceful, curving stairway.

The main floor will include four exhibition areas and two small theaters with a seating capacity of 100 persons each. The theaters will be situated so one can be operating while the other is being filled. Visitors will leave the upstairs via another curving stairway.

The 10,000 square foot office and exhibition building will have a tower rising 80 feet with a statue of the Angel Moroni on top.

A favourable location has been secured for the building, adjacent to a main raised moving sidewalk and near the big Japanese government exhibition.

Report On Convention '69

★ Early trends in a Census of Wards and Branches in Britain and Eire seem to be showing an increase in the number of LDS students at University, College of Education and such, and it is hoped that there will be an increase in attendance at the Second National LDS Student Convention from that at Leicester in 1968.

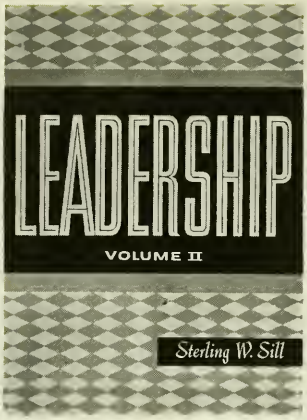
This year the Convention is to be held at Sunderland, using the Stake Centre as a focal point for the activities, and the College of Education for accommodation; though project work, sports and a barbecue will see the group moving further afield. The committee will work with the local Stake and Ward leaders to co-ordinate plans for the week-end, March 27-30.

The barbeque has been mentioned; it will be predominantly self-cooking and self-entertaining by the group in contrast to the canned aspects of the opening social, where a discotheque scene will, with music, lights and a fast programme, provide sufficient flexibility to invigorate the travel weary and handle their arriving throughout the evening. Also worth noting will be the Ball on the Saturday evening.

But though the Convention's aim is to be fun, primarily fun, this, it is hoped, will result from things other than the purely social.
chosen which will inform discussion groups on the student's role, fringe panel discussions on problems resulting from the various disciplines pursued, workshop sessions on morality, and so

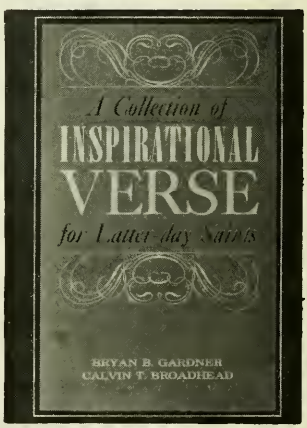
The theme is MUST WE COMPROMISE. It is hard to serve the Lord fully, CONVENTION 69 will help in some way.

A Brochure will be sent you on request: write to Graham Stott, Convention 69, Jesus College, Oxford, OX1 30W



"Leadership II"
By Sterling W. Sill
Is a highly stimulating book on how to develop and improve individual leadership ability. The author points out that one of the most inspiring of all thoughts is that a person may grow from the most humble beginning to eventually become "even as God."
32/6 including post and packing

"A Collection of Inspirational Verse for Latter-day Saints"
By Bryan B. Gardner and Calvin T. Broadhead
This book will be widely accepted by all those who enjoy the culture of poetry. In addition to the basic purpose of being read for its own enjoyment, there are the additional uses of incorporating this material into talks, sermons, lessons and appropriate social readings.
23/– including post and packing



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A Two And A Half Minute Talk

★ Do you go to Church to learn something, or to have a gossip session with with your friends?

Or to get the answers to your homework assignments? Or to get in on all the fun activities?

Or to learn and develop a testimony?

Just going to Church doesn't make a Christian.

Just because you go to Church doesn't mean you are getting anything out of it. These meetings are scheduled for a purpose. This is to teach us the Gospel of Jesus Christ.

As a Latter-day Saint, you should know the teachings of this Church well enough to explain them to any person who might want to know about them.

Remember, "Every member a missionary." And if you don't know and live the Gospel how can you acquire a testimony?

The next time you go to Church, go for a purpose. Really listen. Learn something. Remember what you hear.

Don't just count every meeting as another duty performed, another mark toward your individual award. Be something more than just a name on the roll book. Be an active member of this true Church!

(So spoke Drew Stephens, age, 12 as he participated in Sunday School. His talk was printed in a recent issue of The Church News. We believe it carries a potent message and submit it for your thought and action.)

CHARTER FLIGHT

VISIT THE SEPTEMBER 1969 CONFERENCE

For Only **£95 - 0 - 0** Return

Contact:

Pres. A. McCORMACK,
4 CONISTON ROAD,
HIGH LANE,
STOCKPORT, CHESHIRE

DISLEY 3417

Notice!

★ Help us to make The Millennial Star your magazine by observing the following.

We would like the names and branch /ward of all new elders ordained at District or Stake Conferences, but no other ordinations will be printed.

All changes in bishoprics or stake presidents should be reported fully with photographs please.

Branch/Ward Bazaars, social dances etc., can be reported, again accompanied by pictures. We need more detail than "Blank Branch held a social on Nov. 25th." Please may we stress again the use of full names. i.e. Mary Brown, John Jenkins, not Bro. Jenkins or J. Jenkins, and please identify the people on your photographs, or what the event is. It will also help to return your photographs if you pencil your name and addresses clearly on the back. We undertake no obligation to return photographs, but we do try to where possible, and this would be a great help.

Christmas parties should be reported as soon as possible, as we do not like news that is more than one month old, and will not print Christmas reports after the February issue. (remember the February issue will be made up in January.)

We will print births, but not blessings or baptisms.

The deadline is the 20th of each month, any news received after the 20th will have to wait until the next month. Try to remember that we work 6 weeks in advance, and so you will have to wait some time before you see your news in print. We try to use every item that is sent in, unless it is too dated, and we apologise if there have been any mis-spelt names, here again it may have been poor writing, and again we would stress that names of people and places be printed if you do not have a typewriter.

Send News to Muriel Cuthbert
"Archdale"
268 Birmingham Road,
Wylde Green, Sutton Coldfield,
Warks.

ON THE DEVIL'S GROUND

"We have no right to go near temptation, or in fact to do or say a thing that we cannot honestly ask the blessing of the Lord upon."

—Heber J. Grant

Temple: Golden Age Programme

★ NOW that the TEMPLE is OPEN on MONDAY, TUESDAY, WEDNESDAY, THURSDAY and SATURDAY, we are introducing our

GOLDEN AGE PROGRAMME

We invite those of our brethren and sisters who have reached pensionable age to spend an enjoyable holiday at the Temple. We realise that this will involve considerable expense and are therefore prepared to pay an endowment allowance as follows:

Mar/Oct 4/- Nov/Feb 5/- for all Missions and Stakes plus a bonus of 17/6d. for each fourteen endowments performed

Based on accommodation rental at Edenbrook of £2 15 0d. per person per week and taking into account the cost of clothes hire and meals at the Temple, if your stay is of four weeks duration, then all expenses, including travel expenses will be met from the allowance.

The following example may be of help to you when planning for your Golden Age holiday:—

4 weeks accommodation at £2 15 0d. per week	11 0 0
4 weeks clothes rental at 2/6d. per week	10 0
4 weeks food at 4 lunches and 2 teas at 2/6 each	3 0 0
Total	14 10 0

The above is the cost to you (excluding of course your fares and food when not at the Temple), and below is an example of the amount in allowances you can expect to receive:—

4 weeks at 14 sessions per week—		
	56 at say 4/- per session	11 4 0
Bonus	— 4 at 17/6	3 10 0
	Total	14 14 0

We are also prepared to make the following travelling allowance based on a minimum of 14 endowments per week for a maximum of 4 weeks:—

Up to	50	miles from	Temple	7/6 per week
,,	100	,,	,,	14/- ,,
,,	150	,,	,,	20/- ,,
,,	200	,,	,,	25/- ,,
,,	250	,,	,,	30/- ,,
,,	300	,,	,,	35/- ,,
,,	350	,,	,,	40/- ,,
,,	400	,,	,,	45/- ,,
Over	400	,,	,,	50/- ,,

If you need any further help at all please write to the Temple Presidency or ring LINGFIELD 2759.

DO NOT MISS THIS GOLDEN OPPORTUNITY.

Near Washington,D.C.

Maryland Temple To Serve Eastern United States

★ A site near Washington, D.C., USA, has been selected for a Temple, the First Presidency has announced.

President David O. McKay considered it a "great pleasure in being able to approve construction of a House of the Lord to serve an area in which a Temple is so much needed."

The 57-acre site, located in suburban Maryland, on a prominence 120 feet above the surrounding terrain, overlooks Rock Creek Park.

The Washington Temple will serve more than 238,000 members of the Church living east of the Mississippi River in 38 stakes and missions. The First Presidency said this area in the United States and Canada includes the largest body of Latter-day Saints in the world not living within a reasonable close proximity to a Temple.

The new Temple will be located on a tract readily accessible to the entire area to be served—by road, rail or air. It is the largest undeveloped tract of its kind in the Washington metropolitan area, and of sufficient size to accommodate potential expansion.

Near Capital

Nearby will be the National Capital Beltway, an interstate highway used by travellers along the Atlantic Coast.

Members of the Church in the stakes and missions have pledged their full support in the project through their leaders, the First Presidency said. The area will be organized into a temple district and the membership will be asked to contribute a fair proportion of the cost of the new temple.

The First Presidency also noted that the new sacred edifice will bring added blessings and opportunities for continuing temple work by the many Church members who presently find it more difficult to go to a temple because of the additional time and money factors.

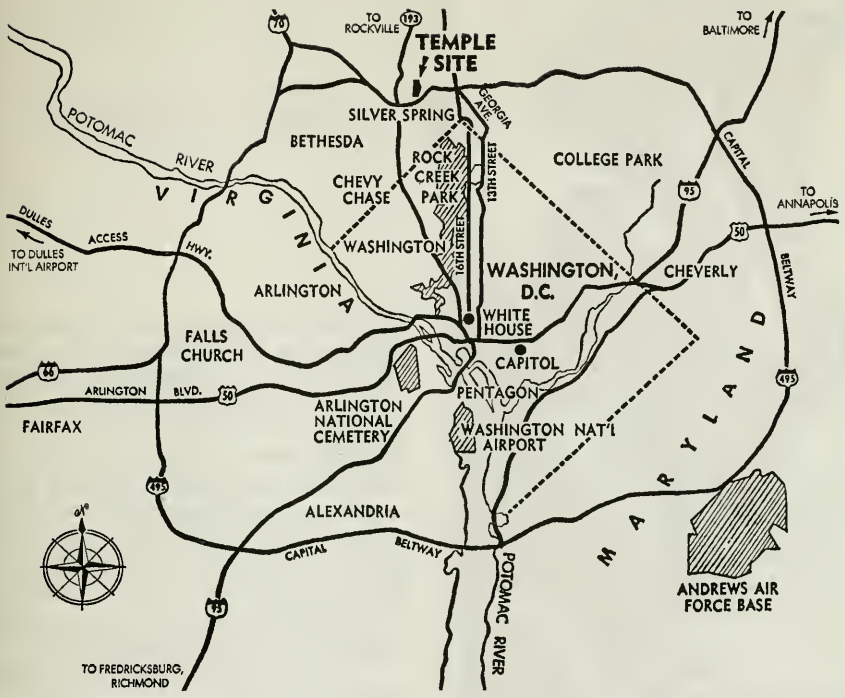
Some of the finest genealogical research facilities in the world are located in the capital area.

The First Presidency announced that plans for the new temple will proceed as rapidly as possible with the architectural plans and construction to be directed by the Church Building Committee with Mark B. Garff, chairman.

13 In Operation

Presently the Church has 13 temples in operation throught the world—four in Utah, two in California, one each in Idaho, Hawaii, Canada, Arizona, England, Switzerland and New Zealand. Within the past year the Church announced two new temples would be built in Utah, one at Provo and the other at Ogden.

Also of interest to Church membership was the announcement in recent



months that a partial restoration of the Nauvoo Temple is planned by the Nauvoo Restoration, Inc. This temple was preceded only by the Kirtland Temple. The Nauvoo Temple was the first temple used for sacred ordinance work but was destroyed by fire in 1848, two and a half years after the Saints began their trek to Salt Lake City.

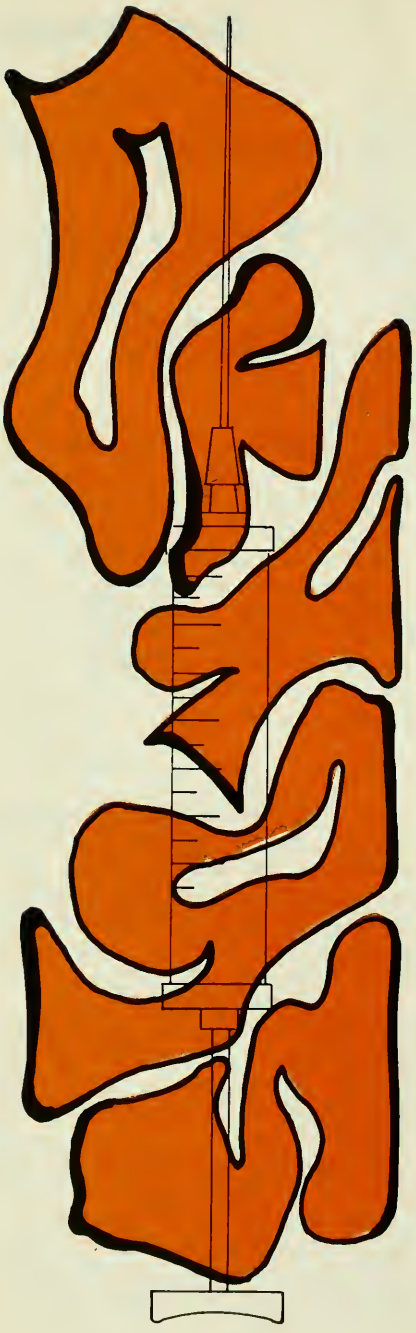
Dr. J. LeRoy Kimball, president and chairman of the board of NRI, notes the Nauvoo Temple restoration purpose is to create a centre where the Church's history can be told to the millions of tourists and residents expected to visit the Mississippi Valley region in the years ahead.

An exhaustive programme of archaeological and historical research, will precede the restoration. Numerous artifacts have already been unearthed, including sections of the wall which surrounded the original temple plot, part of the bricked basement floor, segments of the stone oxen statuary that sustained the baptismal font, workmen's tools, and other items.

Visitors Centre Also

A museum and visitors' centre to be located near the temple block will display the many artifacts. The temple story will also be told through displays, artwork and films.

The main exhibit will be the restored portion of the Nauvoo Temple with the footings and floor to be built over the exact spot where the original temple once stood, following the exact measurements of the original building, Dr. Kimball announced.



Styles

★ The ways of man and the ways of God are far apart and never the twain shall meet, unless man changes his ways to correspond with those of the Lord.

But willful man always has gone his own way. Only the repentant have made the adjustment.

Man's ways nearly always involve popularity. With God's path it is often quite the opposite.

Is popularity to be our measure and standard of personal conduct?

Is "but everyone does it" the controlling factor?

Can custom, style or fashion determine what is good and what is not?

Consider some of the customs and fashions of today, and what they bring to us.

Let us talk about drugs for a moment. Some reports indicate that half of the high school students of the United States have experimented with them to some degree, and that as many as 20 per cent of the students use them regularly.

Popularity is immediately involved. Even the youngsters who use them know that these drugs are harmful, and can bring even insanity or death. And they taste bad, too.

But danger or taste to the contrary,

And Standards

the drugs are used because "everyone does it," not that there is anything desirable about them.

Once Was Enough

Think next of tobacco and liquor. A 15-year-old boy recently said, "I tried them both but they tasted so bad that once was enough."

But with all their dangers to health and happiness both are used by many who think it is the thing to do to be popular, awful taste and all. It seems that some will do almost anything to be one with the crowd.

Immorality on a date is becoming "the accepted and expected thing" in some circles. This promiscuity is not only destroying the moral fibre of the nations, but it is spreading venereal disease so rapidly that public health officials now regard it as an epidemic which is out of control.

Does this "accepted thing" make it really acceptable? Can corruption be turned into goodness simply by making it popular?

Undue Publicity

One of the most notable examples of throwing standards to the winds in favour of popularity is to be found, of course, in both men's and women's styles.

Because misguided publishers and radio programme planners give undue publicity to the hippie element, long hair, dirty clothes and filthy habits have appeared in nearly every city.

Can such popularity make filth and base indulgence good?

And when Paris and New York decree shorter skirts, even mothers and grandmothers expose themselves immodestly because it is stylish. They should (and do) know better, which makes it even worse.

History repeats itself in these matters.

The devil is no more changeable than is God.

Always he has told people to "believe it not" when the sacred word has been preached. Always he has tempted them to sin. Always he has deceived them and made them think that if it glitters, and if he makes it popular, even sin will become acceptable.

But always God has held fast, and has commanded His people to observe His standards.

And always also, even some of His Saints have tried to compromise and serve two masters.

Can we really afford to be "right with fashion" when it makes us wrong with God?

(Reprint from Church News of Nov. 16, 1968)

A FLOWER IN THE GUTTER

(Joint 4th Prize Winner Poetry Competition)

I stand by the church in the wind-swept grass
Where the graves slumber on in the sun,
And I watch the cool shadows drift and pass
O'er this heaven of journeys done.

Crooked stones, sunken, and dim of face,
Time smooths praise graven by men long dead:
A sigh of rested souls steals round this place,
A murmer of last things said.

Litchened and crumbling slabs lean grey ,
Mute memory to three-score years and ten:
A span of ripe years is reaped in a day . . .
So God garners the souls of men.

Here . . . cloistered in shade at the foot of a yew.
To a death in the road . . . one small stone.
A life gathered home while fresh as the dew:
In quiet earth this child sleeps alone.

Not graven in stone are her buried years—
Full years to come, like green buds unsprung;
For the years that are gone have had their tears,
But years still unfurled are unsung.

What of her springtime, the long sunned days,
Sighs that a young heart scarce understood:
Her eager parted lips and questing gaze
At the threshold of womanhood?

The first flush of love like a scented stream,
A grasping at passion, yet half afraid:
Soft eyes, soft breath, soft summer days to dream . .
Those glowing years that death has stayed.

A woman there might have been, sweetly grown,
Slender and golden like ripened corn . . .
None gather the fruit of seed grave-sown:
More than lost are the years unborn.

I grieve for a life unlived, yet buried here,
Sigh for this fair flower that bloomed a day,
Pray that she may live with God each year
That might have been . . . and go my way.

—(By A. W. Tennyson, Brighton)

CONVENTION 69

Second National LDS Student Convention, 1969

March 27-30

Sunderland

Write now to get your name on the mailing list for complete details and the chance of advance booking . . .

Graham Stott, CONVENTION 69, Jesus Oxford

the theme—
must we compromise?

Temple Schedule

LONDON TEMPLE SCHEDULE 1969
SATURDAY ASSIGNMENTS

JANUARY
4 Br. South, N. British, London
11 British, Cen. Brit, Glasgow
18 Leicester, Manchester, S.W.B.
25 London, Leeds

FEBRUARY
1 Br. South, N. British, London
8 British, Cen. Brit., Scottish
15 Leicester, Manchester, Leeds
22 British, Leeds

MARCH
1 Br. South, N. British, London
8 British, Cen. Brit.
15 Leicester, Manchester, S.W.B.
22 Glasgow, Leeds
29 London, Leeds, Sunderland

APRIL
5 Br. South, N. British, Scottish
12 British, Cen. British
19 Leicester, Manchester, S.W.B.
26 London, Leeds

MAY
3 Br. South, N. British
10 British, Cen. Brit.
17 S.W.B., Manchester
24 Leicester, Glasgow
31 London, Leeds, Sunderland

JUNE
7 Br. South, N. British, Scottish
14 British, Cen. Brit.
21 Leicester, S.W.B.
28 London, Leeds

JULY
5 Br. South, N. British
12 British, London
19 Leicester, Manchester, Br. South
26 London, Leeds, Sunderland

AUGUST
2 Br. South, N. British, Scottish, Leic.
9 British, Cen. Brit., Glasgow, London
16 CLOSED
23 CLOSED
30 CLOSED

JANUARY
20/23 Relief Soc: British, Br. South

FEBRUARY
10/13 Relief Soc: London, Leicester

MARCH
10/13 Relief Soc: Cen. British, S.W.B.
24/27 Relief Soc: Manchester, N. British

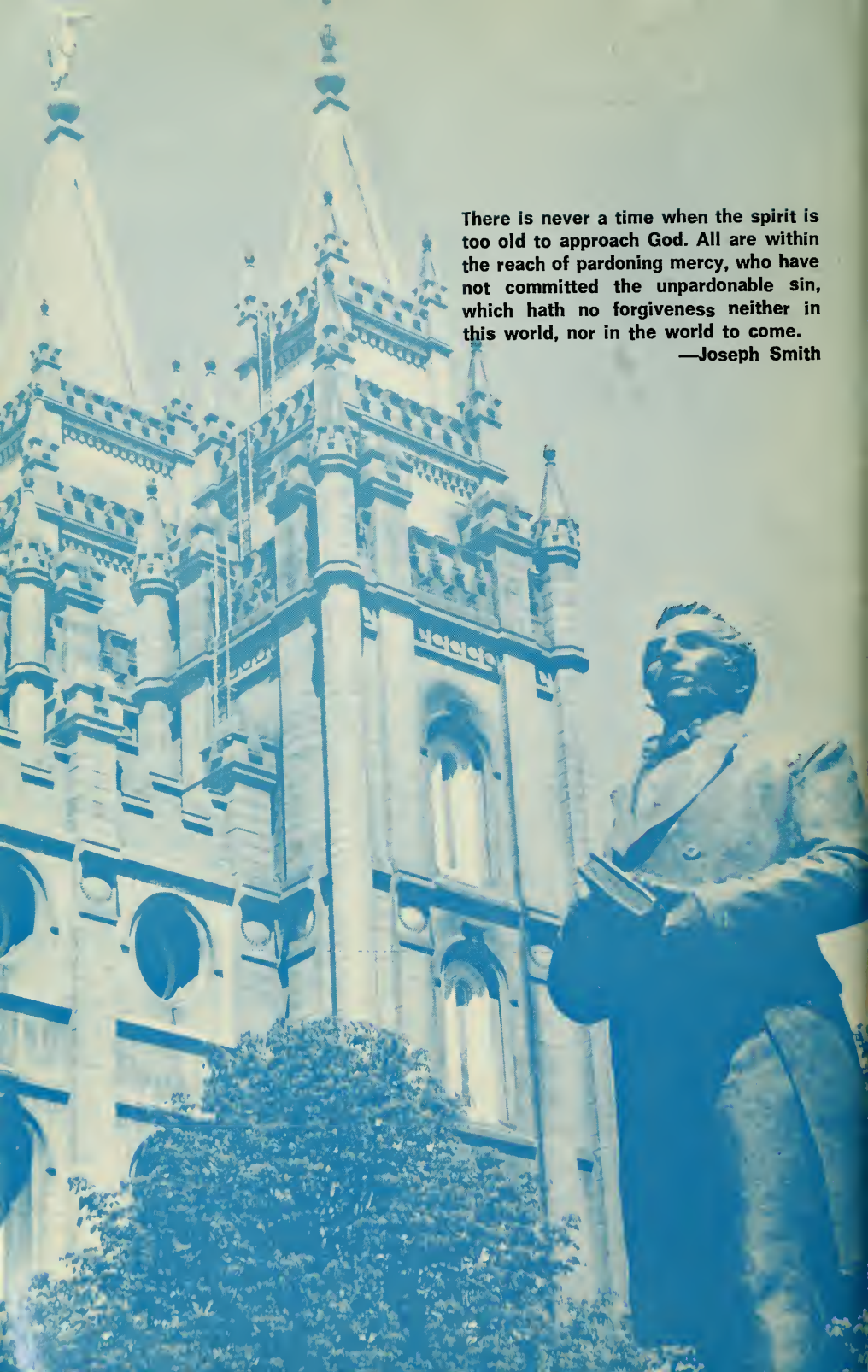
APRIL
4 Good Friday: 6.45am, 9.0am, 11.15am
7 Easter Mon: 6.45am, 9.0am, 11.15am
28 April/1st May
Relief Soc: Glasgow, Scottish

For your own endowments attend on Saturdays or Bank Holidays ONLY by 9.30 a.m.

The Temple is open Monday to Thursday inclusive and on Saturdays. Endowment Sessions are normally at 10.00 a.m., 1.00 p.m. and 3.00 p.m. Monday—Thursday inclusive 6.45 a.m., 9.00 a.m. and 11.15 a.m. Saturdays and Bank Holidays 7.30 p.m. Monday and Wednesday evenings except Bank Holidays.

Doors close 20 minutes before session times stated above.

Initiatory ordinance work for the dead 8.15 a.m. to 9.45 a.m. Monday to Thursday inclusive.



There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness neither in this world, nor in the world to come.

—Joseph Smith